THE UNITED CHURCH

MAY 15, 1956

OBSERVER

Observer photo

ARTURS GOES BACK TO SCHOOL (See page 8)

A Little Country Church
A. C. Forrest

Life Begins at 79
E. L. Homewood

India Plans Her Future
Floyd Honey

Letters

Value of a Quarter

Dear Sir: I noticed with regret that we did not meet our M. and M. objective for 1955. I was as responsible as anyone, for I did not begin giving to the Fund until late in the year and then only gave $5.35. This year I'm resolved to be more systematic. . .

If the 140,000 users of duplex envelopes who are reported as not using the "Red Side" were to contribute even twenty-five cents a week, our M. and M. Fund would have been swelled by $1,820,000. What a difference this would have made in our missionary work!

Lumby, B.C. A W.A. Worker.

Ministers and Drink

Dear Sir: In the Question Box recently, it is asked "Is a minister of the United Church required to take a vow never to drink." Answer: No.

While brevity is in many cases commendable, surely in a case such as this with all its varied implications and interpretations, there was a great opportunity to convey to young men who are considering entering the ministry, not what the church demands, but what the church has a right to expect in the matter of personal abstinence. . .

Eston, Sask. J. Wellbelove.

Rural Minister Replies!

Dear Sir: As a rural minister who has served on rural charges in Saskatchewan for over twenty years, I want to protest the statements of John A. Dekker, Wilcox, Sask., in THE OBSERVER. He said that "City ministers look down on rural ministers," and that Ordained men "despised greenhorns." Both of these statements are untrue. I know that Mr. Dekker got a warm welcome into the local Rural Ministerial Association. Then at the last meeting of Regina Presbytery one could not have told whether Mr. Dekker was a minister or a layman, except that he was enrolled as a Lay Supply. Mr. Dekker must have had some personal grievance, but his statements are not true in relation to the city ministers of Regina, who are a fine, friendly group of Christian gentlemen, nor to the rural ministers of Regina Presbytery.

Imperial, Sask. J. Mayne.

Former Lay Preacher Replies

Dear Sir: In the April 1st OBSERVER I have just read a letter by Mr. John Dekker on "What's the Difference?" To quote Mr. Dekker, "If it was not for Christ Jesus the Saviour Himself I would go home tomorrow." I would like to ask Mr. Dekker why he makes such a statement. I have been under the impression that we of the ministry would all quit if it were not for Christ. After all we claim to be called to proclaim the gospel having received the call from Christ himself. As for his other complaints, who among us has not faced the same financial difficulties? . . .

Lest Mr. Dekker think I am cold-hearted, I would like him to know that I too served as a lay-minister on far less salary than $2,400.00. Helpful criticism is good, but bitterness does not promote the Kingdom of God. . .

Knob Lake, P.Q. Stanley Sears.

"This has been happening ever since he read about ear-rings on the choir girls"

Lay Minister Replies

Dear Sir: . . . I am very sorry that Mr. Dekker is having such an unfortunate experience, but I must, in all fairness, state that my experience, during the twenty-six years I have served as a lay minister, has been very different. The ordained ministers with whom I have associated in the work of the Presbytery have been kindness personified. Certain privileges have been given to me, none of them at my request, but at the request of the members of the Presbyteries in which I have worked. They have seen fit, too, to elect me to official positions in the Presbyteries for which I am grateful. Those of us who enter the work of the United Church as Lay Supplies know what our status is at the beginning and I see no reason to expect that I will automatically become otherwise. I am not writing this to in any way boost myself but with a desire to show the other side of the picture that Mr. Dekker has painted, a side which I hope that he will soon see for himself.

Theodore, Sask. Edwin J. Smith.

Splitting Hairs?

Dear Sir: Surely the person who writ the answers for the Question Box mu have been splitting hairs or trying to st up some letters when, in a recent issue, h said that it is not proper to work on th church on Sunday but a few lines lat intimated that it is a suitable Sunda occupation to work *for* the church.

How can he differentiate between nailin down some shingles on the church roo for example, and hammering out a aluminium tray for sale at a churc bazaar, both on Sunday?

Elmira, Ont. H. Thomso

Ed. We said nothing about hammerin trays. However, a bee organized by a con gregation on Sunday puts pressure o individuals to help. The other is a person matter.

Likes Cartoons, Questions

Dear Sir: Congratulations for TH OBSERVER! The Church should be prou of it. We like the Question and Answe column. And please continue your series c cartoons. They are rich. We often wonde who the artist is.

Toronto, Ont. L. I. Hunte

Likes Covers, Cartoons

Dear Sir: I have just read "A. M. B.'s protest re your covers and cartoons. Ma I suggest you pay no attention to him an his kind at all. They don't belong in thi world. And I doubt if they are too goo for it!

THE OBSERVER has become a first clas magazine. All sorts of people pick it u and read it—and enjoy it—and get a goo message out of it. . .

Edmonton, Alta. C. D. Denney

Likes Cartoons, too

Dear Sir: As a one-time pastor and a long-time member of The United Church of Canada, I am delighted to keep up with the news of the Church through the columns of your very good paper. . . It is always the very first mail to be opened.

On the lighter side, I think the cartoons are wonderful. Do not ever discontinue them. They provide a quiet chuckle and a mental lift brightens the whole day.

Bakersfield, Calif. Allen Raymer Reesor.

"Oh, No!"

Dear Sir: Just exactly what is wrong with the cover picture "Study in Black and White"? I liked it, and I am not, nor would I ever make a farmer. . .

Our religion is precious, but is it really so fragile that the farmer dare not take it with him to the barnyard lest he shatter its dignity? Besides, it was not just a picture of chickens. It was a picture of black and white, printed I think with the deeper meaning and purpose of helping us to break down our racial barriers and prejudices. . .

And as for dispensing with the cartoons —oh, no!

Meaford, Ont. Arlene G. Long.

For Capital Punishment

Dear Sir: In the April 15th issue of The Observer one of your writers says that it was a great day for The Observer and the Church when they took the stand for abolition of capital punishment. He evidently has very little sympathy for the murderer's victim.

Where did the penalty for murder originate? Surely we believe our Bible. Does it not say in the commandments: Thou shalt not kill. Would the writer turn to Lev. 24: 17, Numbers 35: 30, Gen. 9: 6 and many other passages as to the penalty? If the Church and our Government see fit to put the soft pedal on murder it looks as though many of the commands given us in our Bible can be greatly modified.

Welland, Ont. J. A. M.

Doesn't Like Trend

Dear Sir: I read your article in The United Church Observer, March 15th, and was certainly amazed at several of your remarks. You spoke as though only a few generations lie between what the United Church is supposed to stand for and the forms and ceremonies, garbs and ritual, etc., of the Roman Catholic, Anglican, Greek Catholic and Orthodox Churches, as though it was only frontier conditions in this country, war and depression and a Puritan tradition that kept these things out of the United Church . . .

Some of the churches you show have the dignity and beauty of churches, but was it a crude joke calling that structure on your front page Yorkminster Church? I have seen York Minster, a very beautiful building, but I don't think the minister would be in love with its namesake. . .

I don't like crosses. Too much importance is put on the cross and not enough on the Man who was crucified on it. . .

I listen to many services over the air, and though some ministers still have the courage of their convictions many seem to be following a church party line, who ever sets it. A church service used to have two Bible readings, one from the Old Testament and one from the New. Now we get a responsive Psalm, which, if the minister reads all the time we hear it, otherwise half is lost. From the New Testament we may get verses 8 to 14, or 7 to 12. It used to be a whole chapter from Old and New.

In the quest for beauty what will the United Church offer us next? I cannot agree with those who think that a man . . . in a hobble skirt is a thing of beauty even if it's proper name is "cassock."

Will this be the next horror?

Esther, Alberta. Lucy M. Dalton.

More on Earrings

Dear Sir: Just one more observation on the seemingly inexhaustible subject of earrings in the choir!

The lady from Port Dover is a bit beside the point when she brands the objection to earrings in the choir, "Fiddlesticks." Of course we dress up to go to God's house!

But why do choir members don hat and gown? For the sake of uniformity. For the same reason, they do not wear anything that will attract special attention to any one of them in particular (such as earrings).

Do nurses wear jewelry while on duty?

Edwards, Ont. Madelon McDonald.

A MESSAGE FOR WHITSUNDAY

MAY 20, 1956

From the Presidents of the World Council of Churches

As Presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide.

At the first Assembly in the history of the Church, the twelve Apostles, being filled with the Holy Ghost, spoke to men of every nation of the wonderful works of God, telling them of Jesus Christ, and how God raised Him from the dead after they had crucified and slain Him. And when these men, pricked in their heart, asked the Apostles "What shall we do?" the answer they received was clear:

> "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

On this anniversary of the first Pentecost, believers and unbelievers alike are everywhere asking "What shall we do?" The nations are divided into hostile camps. here is no ultimate authority which all will accept, superior to the interests of the individual state. Conferences are held between foreign ministers and heads of states, but the confidence and trust essential to agreement are lacking. And with the growing terror of nuclear weapons, men's madness is such that at times we seem on the brink of the suicide of the world. No wonder that old men should lose hope, and that young men should see no guiding vision for the future.

Now pre-eminently is the hour when the churches, with the help of the Holy Ghost, should speak to the nations. And we ask you, our brethren in the World Council of Churches, to pray for the help of the Holy Ghost, and to use such opportunities as God may give you for counsel or influence in your own countries.

First of all, we believe the churches, acknowledging the need of Christians themselves to repent, should say to the nations: "Repent. Your conflicts must be resolved by reason, not by violence. Violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease all nations will perish."

Next, we believe the churches should say to the nations that it is neither by words of anger, nor by insistence on rights, that settlements can be achieved, but by the spreading of justice, by combining to meet one another's needs, and by relying for our salvation upon the grace and mercy of God.

Thirdly, and lastly, we believe that the churches should remind the nations. with a passion greater than ever before, that the whole world cries out for peace, that they are all members of one family, and that the God and Father of our Lord Jesus Christ is the Father of all.

It is in this spirit that we ask our brethren in the member churches to offer their prayers, and to give their witness to the power of the Holy Ghost, and to our own unbreakable fellowship in the Body of Christ.

Veni Creator Spiritus!

The Presidents of the World Council of Churches

John Baillie, Sante Uberto Barbieri, George Cicestr, Otto Dibelius, Juhanon Mar Thoma, Michael, Henry Knox Sherrill

Devotions By PETER GORDON WHITE

Word of Honour

DAVID LIVINGSTONE caught his first glimpse of Victoria Falls a little over a hundred years ago. The sight of that majestic fall of water deep in the heart of the African continent was an exhilarating experience for him. Sense of adventure, sense of mission, ran high in him.

Almost immediately after this—according to his journal — Livingstone came suddenly upon the remains of a Christian church. The signs were almost obliterated. But they were unmistakable. A broken church bell half buried in the long grass. The remains of an altar slowly breaking up in the strangle-hold of tropical growth. A Christian church, founded by the Jesuits long before, and all memory of it forgotten.

In a mood of dark despair the great missionary halted where he was, no heart to continue his journey, no results to show should he return.

As his custom was, he made an entry in his journal, setting down his sensitivity to the awful missionary burden, so much to do, and all of it so vulnerable, so soon overthrown. He wrote:

"Why should I go on? Is it worthwhile going on trying to open up Africa with its teeming millions to the Christian gospel when"—and this is one of the few occasions when Livingstone came close to bitterness — *"when tomorrow morning I too may be knocked on the head by ignorant savages?"*

I doubt that there's a Christian worker anywhere in the world who hasn't known the mood of despair Livingstone knew when, unexpectedly, the futility of all human effort is made painfully evident. Oh, we repeat the words that tell us man is like grass and the days of his years fly away as a tale that is told. But somehow we can't quite believe that our "good works" are likewise perishable.

It's a trap, of course, a subtle mental trap, this idea that people of good will should be sheltered from the hazards of life and their achievements made imperishable in the world of time. A few years ago, on that trip round Manhattan by boat, our guide recalled (for our 50c. pleasure and horror) that a plane had once slammed into the Empire State Building. "And to think," he added dolefully, "it should have crashed into the offices of a church welfare agency—it sure don't make sense."

Livingstone's question is the question that confronts each of us from time to time. "Is it worthwhile going on?" Each must frame his own partial answer each time. On the occasion referred to, Livingstone was able to find his spiritual compass — reading in Scripture already familiar to him and to us, the Great Commission: "Go ye into all the world . . . preach the gospel to every creature. . . I am with you always."

This was for him an assurance that his work had a dimension in eternity, that he was participant in a process that could worthily enlist his total self because it was grounded in the personal nature of total existence. The way he expressed the answer he needed is winsomely simple. He wrote in his journal, *"I took this to be Jesus' Word of honour. And I went on."*

The Chapel

Here is a quiet room!
Pause for a little space
And in the deepening gloom
With hands before thy face
Pray for God's grace.

Let no unholy thought
Enter thy musing mind
Things that the world has wrought
Unclean—untrue—unkind—
Leave them behind.

Pray for the strength of God,
Strength to obey His plan;
Rise from thy knees less clod
Than when thy prayer began,
More of a man.

S. Donald Cox

The Eternal God of Love

OUT in front of us is the drama of men and of nations, seething, struggling, labouring, dying. Upon this tragic drama in these days our eyes are all set in anxious watchfulness and prayer.

But within the silences of the souls of men an eternal drama is ever being enacted, in these days as well as in others. And on the outcome of this inner drama rests, ultimately, the outer pageant of history. It is the drama of the Hound of Heaven baying relentlessly upon the track of man. It is the drama of the lost sheep wandering in the wilderness, restless and lonely, feebly searching, while over the hills comes the wiser Shepherd. For his is a shepherd's heart, and he is restless until he holds his sheep in his arms.

It is the drama of the Eternal Father drawing the prodigal home to himself, where there is bread enough and to spare. . . . And always its chief actor is — the Eternal God of Love.

Thomas R. Kelly

Bible Readings

May 15. The Name "Christian".....Acts 11: 19-
May 16. Appointed Missionaries.....Acts 13:
May 17. Paul Speaks at Antioch....Acts 14: 21-
May 18. Christian Benevolence.....Acts 11: 27-
May 19. Giving as Receiving.....Acts 20: 28-
May 20. The Organized Church
.....1 Corinthians 4: 10-

The Church in Asia Minor—Acts 12: 25—15:

May 21. Preaching the Gospel.....Acts 13: 44-
May 22. Ambassadors for Christ..John 15: 16-
May 23. Steady Under Persecution.....Acts 14:
May 24. Men as Gods.....Acts 14: 8-
May 25. John Mark and Paul
.....Acts 12: 25; 13: 5, 13; 15: 36-
May 26. The Ambassador in Bonds
.....Ephesians 6: 18-
May 27. God's Blessing on Preaching
.....Isaiah 55: 8-

The Church in Europe—Acts 15: 36—18: 22.

May 28. The Macedonian Call.....Acts 16: 7-
May 29. Songs in the Night.....Acts 16: 22-
May 30. Reasoning from the Scriptures
.....Luke 24: 13-
May 31. The Mars' Hill Speech.....Acts 17: 18-

No Shield from Trouble

SO LONG as we live in this world w cannot be without trouble and trial.

Yet, notwithstanding, temptations tu greatly unto our profit, even though the be great and hard to bear; for throug them we are humbled, purified, instructe

All saints have passed through muc tribulation and temptation, and hav profited thereby. And they who endure not temptation became reprobate and fe away.

There is no position so sacred, no plac so secret, that it is without temptation an adversaries.

The beginning of all temptations to ev is instability of temper and want of tru in God.

Thomas à Kempis

In Spite of . . .

IN a recent discussion, when an America thinker insisted that reason supporte faith, a theologian from Europe retorte "That may seem plausible enough to yo protected and prosperous as you are. B if you had seen the world fall in on yo the forces of evil and destruction sweepi away everything on earth which you trea ured, would your reason then conclude th a good God watched over the world an cared for his people?

"If, in such a cataclysm, you believe in God, would your belief be a reasonab inference from the observed evidence Would it not be held rather in spite of th evidence, as an irrational paradox?"

Harold De Wolf

Prayer Takes the Heavy Load

AN old man and a younger one we working on a roof. Ladders wit sharp spikes on their undersides we thrown down on the roof, and the boy w told to step out on one of them.

He hesitated. The old man said, "L your weight down on it, boy, it will hol The heavier the load it carries, the mo secure it is."

Power Through Prayer

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Miss Eileen Connolly

IN THE NEXT ISSUE

Woman of the Church
By E. L. HOMEWOOD

Back to the Mission Fields

Observations

WINNIPEG HOSPITALITY had a high reputation among service men during the war, and they used to say it was the friendliest city in Canada. Judging by the hospitality we received a few weeks back when the snow was yet deep, this is still true. It's a good United Church City, and for many years has been an important centre for educational work at United College, and for Home Mission work. Recently it seems to have been in the news with the Bracken Commission report, and the by-products of curling activities. We were more interested in its church work, and were given a fine opportunity to look about.

* * * *

Dr. C. H. Best, Manitoba Superintendent of Missions, took us to a luncheon meeting with the Institutional Workers. Sitting there for a couple of hours we learned a great deal of the fine workers employed by the Home Mission Boards and the Woman's Missionary Society. They were reviewing the Christmas activities, when more food and clothing was needed than usual. . . their food bins are lower this year. Winnipeg has unemployment among unskilled workers. . . and planning summer camps. Manitoba apparently produces very active little boys. At least that is the reason given for having the first camp for junior boys. They can keep ahead of Manitoba mosquitoes. The United Church spends about $1,000 a week on its Home Mission work in Winnipeg. . . The Chinese minister reported among other things that the young Chinese are more interested in the Inter-Varsity Christian Fellowship than the Student Christian Movement.

* * * *

● GOING THROUGH SOME deaconess reports the other day we found ourselves stopped by a sentence or two in a letter from Margaret Thomson of Erskine and American Church, Montreal. E. and A. has the best missionary-givings record in the United Church, and we heard their praises sung away up the Pacific coast last year by the young missionary at Port Simpson who appreciated the interest and help the big Montreal Church provides for his Indian work. (We have a story coming up soon on the Indian work there.) We always are on the watch for what keeps alive a good missionary spirit, so we liked the Deaconess's comments on the attitude of the Y.P.U. Seems the young people had some money left over at the end of the year. "Young people never like to have money left over so they wanted to spend it in some way. But how?"

Apparently they looked about at their congenial surroundings and lovely furnishings and thought of some of the Y.P.U. groups meeting in crowded and inadequate buildings. One of them spoke up: "Say, how about using our money to help others to share in some of the rich experiences we enjoy here —after all this is a wonderful building and . . . well . . . let's help other communities build a church for themselves." With that attitude we expect to see church extension prosper in Montreal.

* * * *

● THERE WAS A TIME when we knew who was good and who was bad. The bad people smoked, drank, said swear words, did unnecessary work on Sunday and stayed away from church. But the young fry can't go by that any more. There wouldn't be many left in some communities.

But they have their standards, and we discovered one of them the other afternoon when we got trapped for a little TV watching. It was one of those cowboy flicks. That's one thing about TV, you do get a chance to see how things turned out in some of those movies you walked out on years ago. It was quite apparent to us who was hero, but the other characters hadn't emerged in their roles in the first five minutes. Our nine-year-old whispered, "See him. He's a bad guy." We were a little startled, for he was such a sterling, handsome example of cowboy manhood, and obviously a pal of both the sheriff and the frontier bank managers. "How can you tell?" we asked, really interested. "He's wearing a black hat," she said. Sure enough and she was right. He was all leagued up with the local celebrities in some crooked affair with an Eastern syndicate. It turned out all right, though, our readers will be pleased to know. Henceforth we will keep our eyes on those black hats.

It Can Happen

THE Province of Saskatchewan promises to be embarrassing to Ottawa if the death sentence is retained. The CCF, of course, is opposed to capital punishment. But they object now to carrying out the sentence in their jails, and think any executions in future should take place in the Federal prisons.

A few years back Saskatchewan had an experience which the rest of the nation should know about.

In 1936 a Saskatchewan boy, aged sixteen, with a grade-six education, and an unfortunate background, was convicted of murder and sentenced to be hanged. A petition of clemency was prepared by Christian people. A United Church congregation appended 360 names and accepted communal responsibility for the boys' offense. Ottawa commuted the sentence.

The lad spent fifteen years in penitentiary. He emerged a mature and educated man. With the help of the John Howard Society he secured employment and two years later was graduated in arts from a fine University. Remembering his youth he has decided to devote the rest of his life as a social service worker, specializing in the prevention of juvenile delinquency.

This case may seem unique. We wouldn't expect it to happen often. But it did and can happen.

WHO IS IN CONTROL?

WE HAVE been wryly amused by the hysterical campaigns with such slogans as "If you drive don't drink; if you drink don't drive." Then we see the great numbers of road-houses licensed by provincial governments, with their great parking lots filled with cars. Access is almost entirely by automobile. The cars in the lots aren't chauffeur-driven, nor are they taxis.

Judging by the volumes of legislation directed at harnessing the enormous power for suffering, inherent in the beverage alcohol business, and judging by the fact that such legislation is often bundled into Acts called Liquor Control Acts, we are convinced that our provincial authorities know what a dangerous thing they have to try and control. And they have accepted some responsibility for its control.

There isn't much use expecting social responsibility from the brewers and distillers. They have demonstrated over and over again that they are interested in profits, not people. That should be recognized. And despite the fact that they plead that because their business is legal, it merits freedom in advertising, we have to remember certain things. Beer, wine and spirits may be commodities manufactured and sold legally. That doesn't make them like bread and milk. You don't have milk control acts or bread control departments.

We have got to expect responsibility and control from our provincial governments. With the enormous wealth and power the brewers, etc., have, and the temper of th people being what it is, we do not envy our provinci legislators.

But whether a man is an abstainer, or a moderate, c a heavy drinker he has to recognize that all kinds c people are getting hurt by the lack of control in thi business. It's not just sober drivers on the highways, bu innocent people in the home . . . women and childre

Last year the Ontario Government received Fifty-fiv million dollar revenues . . . up ten million from the yea before. This doesn't look like control. It looks lik promotion. There are laws against advertising, but th folk who make the profits have discovered many subtl ways (and ways which are not subtle) to get around th regulations.

The time is long past when the Provincial Government of Canada have got to make up their minds whether the are in control or not.

BELIEF IN HELL

A LOT of sentimental thinking is being indulged in b United Church people (and many others) concernin the doctrines of the hereafter. It has been fashionabl for many years now, for some Church members to sa glibly that they believe in Heaven but of course they don believe in Hell. They could not reconcile Hell with thei conception of a merciful Heavenly Father, they say.

Many of those who stop believing in Hell soon sto believing in Heaven. We have no desire to conjure u the sulphur and the smoke with which an earlier ag used to enliven the imaginations of sinners. We suspec that some pedestrian parsons became powerful preache when they discovered that by frightening their hearer with the thought of eternal physical torture, they coul get them to the penitent's bench and on the membershi rolls. The present reaction was to be expected.

But the arguments for the complete dismissal of Hel have been pretty shallow. Why not argue that a lovin Heavenly Father would not permit what happens in th cancer ward; or that Belsen wasn't so; and Hiroshim didn't happen; and that millions of little children don' go to bed hungry every night.

There is a great mystery here we cannot understand But we do know that the religion which deals wit Heaven and omits Hell, which rejoices in the resurrectio and forgets the crucifixion, takes John 14 and forget John 3: 16, which sees the parade square and its glor and sees no no-man's land, which rejoices in the beaut of jets screaming up in formation and never thinks o bombs screaming down on cities full of civilians, is no the religion of Jesus Christ.

God is a God of infinite love and mercy. But there i evil in His world.

We don't know just what to believe about Hell either But we know this: the awfulness of man's rejection o the love of God requires some serious thinking abou the awfulness of the result. If it is glorious to find God it is inglorious to lose Him. If it is Heaven to choos light and live in that light, it is Hell to choose shadow and live in the darkness.

OBSERVER
MAY 15, 1956

An Editorial Sentiment

A LITTLE COUNTRY CHURCH

By A. C. FORREST

AWHILE back we attended a little country church for its 100th anniversary services. It was in rural Ontario but it could have been in New Brunswick, or Newfoundland or Saskatchewan, as far as this story is concerned.

The church, a tiny little white frame building, sits by the side of a dusty road, miles from even a store or garage which might dignify it with a community name. It is one of the smaller churches of a four-point charge, and they call it Eden. The rugged fore-fathers who settled there half way through the 19th century had a pioneering spirit. Most of them came from across the seas.

On the tombstones of the cemetery which surrounds the little chapel there are English, Welsh, Irish and Scottish names. The occasional *John Wesley* is carved in stone, indicating that those forebears were of Methodist stock. As the years have gone by, the cemetery has been well cared for. Many others through the district have been neglected. So now Presbyterian, Anglican, and those who adhered to no church are buried there, too. Why they called it Eden 100 years ago, we do not know! We suspect they dreamed, as godly people often dream when they found a new community in the wilderness, that they might make it a sort of Paradise for man and God.

The Little Folk

Anniversary came on a hot day and the restless children found it a little difficult to pay attention long. But they were allowed to wander among the stones, and fathers rose from the grass to take their little ones for a stroll up over the knoll where they would not disturb the congregation, but where they could still hear the preacher's words.

The road for a quarter of a mile or so was lined with dusty but spanking new cars. The only other modern touch was the P.A. system which makes open-air preaching so easy, and carried the service to the mothers who were sitting with their infants in the parked cars.

For the crowds, of course, could not be put in the church, and never can be on special anniversary days. Benches were placed beneath the church sheds, built years ago for horse and buggy. The worshippers spilled over on to the grass of the sloping hills up beneath the giant maples and over into the cemetery beyond.

Sons and daughters from the towns and cities, come back to the community which gave them birth and Christian nurture but could not hold them down on the farm. The congregations of the neighbouring churches for miles about, attend Eden anniversary, and Eden people, in turn, withdraw their services in subsequent weeks. There is a steady diet of anniversary preachers for weeks in both spring and fall.

A Touch of Loveliness

The choir that day was comprised of little folk. In fact we suspected that every little child in the Church School was in the choir. We marvelled at the poise and patience of the bright little ones as they sang their pieces, and then sat quietly and reverently listening. Is it our imagination? Or is it true that country children have a dignity and serenity behind their shyness which you do not find as often in town and city home?

One little tot sitting close to the preacher on the make-shift platform sang her pieces faultlessly, not noticing that her book was upside down. She was pre-school and could not read, but had words and tune well memorized. They sang their own version of "The Little Brown Church in the Vale." It wasn't Johann Sebastian Bach, but it was old Ontario religion.

The children were trained and led by two bright, young teachers, from sixth or seventh generation families, who had gone away to school, and returned to teach Sunday School and day school classes, and add a touch of loveliness to the young life about them.

We know that community well, for while most of our life has been spent away from it, the house of our birth lies just across the fields from the church. Happy childhood days were spent back there visiting relatives. And beneath the lovely well-cared-for sods, the ancestors of three different lands found their last resting-place.

Despite the indifference of the many and the cynicism of the few about things religious, we know well that everything good in that community was associated with that little wooden church. Take the little frame or brick buildings and the fellowship that went with them from the rural Edens of the land, and you impoverish them all. And you undermine deeply the faith which makes a nation good and strong.

There have been times when some thought it should be closed. There have been wet days in the fall, hot days in the summer, busy days during the spring, and frigid days in winter when the pews, few though they are, were mostly empty. Ministers haven't stayed long at Eden. Some ministers neglected the "outside point" and some of the sons and daughters of recent generations haven't been as faithful as were their fathers. The list of Sunday School superintendents through the century has been a very short one, and all of them had their discouraging times through their long years. But God stayed with His Church.

Out from the Edens of the land, sons and daughters have gone forth. From this particular Eden because we know it so well, we can spot a few of the more famous sons and daughters, in important positions and well-appointed pews across the country. We have met them, at an airport here, a railway station there, in some distant hotel lobby or some great church gathering. And we listened one night in an old hall with a leaky roof in a remote community in the Rockies, as a leader of another frontier community told of his boyhood in the Eden Church.

Yes, out from the Edens of the land the sons and daughters go forth. Different people from those who are reared in godless and unchurched communities. For in the little churches by the nation's dusty roads, the little churches of the villages, and the four corners, where hard-working people, faces burned with sun and wind, gather at the odd hours, when the busy circuit-travelling minister can best work them in, the hearts are still warmed and lives still changed, and souls saved by the Spirit of God working through His Church.

Prisoner of the Russians in Siberia, displaced person in post-war Germany – Arturs Ezergailes enrolls at Danforth Church teaching centre and finds that . . .

Observer Photo

Heads together, teacher Lois Sayles guides Arturs through a lesson

LIFE BEGINS AT 79

By E. L. HOMEWOOD

FORTY-THREE years ago, Arturs Ezergailes was a prisoner of the Russians in Central Siberia. Eight years later he was licensed as a wine-maker in his native Latvia. Seven years ago he was listed among Germany's thousands of displaced persons and working as an auto mechanic in a Civil Labour Committee garage at Oldenburg.

Now, Arturs Ezergailes, at 79, is enjoying a new life in a new land. Despite his qualifications in chemistry, mathematics and auto mechanics, he's earning a living by washing dishes in an Ontario Government building. And although he speaks Russian, Latvian and German fluently, he is learning a new language. He is the oldest student in the new Basic English class at Danforth Church, Toronto.

Mr. Ezergailes and his wife came to Canada six years ago to join their two sons who had emigrated several years before and were working in a Noranda, Que., gold mine. He worked for a nursery in the summer months and did odd jobs during the winter for the first couple of years. Language was a big barrier, but because of his advanced years, Mr. Ezergailes found it difficult to learn English in the large evening classes operated in the schools. When Danforth opened its teaching centre for New Canadians last September, he and his wife were among the first to enroll.

With a staff of 16 teachers for an average class of 30 to 40 students, Danforth is able to give Mr. Ezergailes, and several other elderly folk, individual tuition.

With immigration booming in Canada in recent years, language schools have been springing up in cities, towns and villages from the Atlantic to the Pacific. Establishment of such classes no longer make the news columns of the newspapers. But Danforth's school is different. Sixteen volunteer teachers for a total enrolment of only 52 students should go down as some sort of a record. The most unique thing about the school, though, is the fact that elderly immigrants, who have trouble keeping up with the average class, receive special attention.

Not all Danforth's students are elderly, of course. Sixteen-year-old Ingrid Voigt attends the classes each Thursday evening with her mother. She is in a class with several other teen-agers who are rapidly learning the language of their adopted land, while her mother studies with a smaller and more elementary group.

Some of the students knew no Englis when they enrolled. Others, high schoo and university graduates, went for practic in conversation, composition and gramma

At least four other United Churches i Toronto are operating classes in Basi English for New Canadians. Similar pro grammes are being conducted by churche in communities which have experienced a influx of European immigrants in recen years.

Organization of Danforth's school wa sparked by the minister, the Rev. J. E Bell, D.D., who was anxious that th church do something for the hundreds o New Canadians moving into the neigh bourhood. Twenty-three registered whe the teaching centre opened last Septembe representing German, Baltic, Dutch an Finnish backgrounds.

Most of the teachers are young an attractive and spend their days teachin in Toronto's public schools. A few ar married and retired from active teachin All are members of the Danfort congregation.

Text books are supplied free by th Department of Education, which mean that the school can operate for practicall nothing. The sixteen fully-qualified, co

Mrs. Ezergailes joins her husband for some special instruction from teacher Lois Sayles.

Teacher John Hamilton (right) fires questions at a larger and more advanced class.

scientious, Christian teachers could earn good salaries teaching New Canadians in night school courses, but they are volunteering for this special kind of home missionary work. No salaries are paid to teachers or other members of the staff.

At the conclusion of their course, the students will write Department of Education examinations. The results will be credited to their citizenship tests.

Mr. Ezergailes is now busy writing his memoirs in Latvian. Maybe when he is graduated from Danforth, that same neat and deliberate script will record his interesting and exciting story in English.

Danforth's Basic English school is more than just a teaching centre. Time is allotted each evening for devotions, and a monthly social is held when some organization of the church entertains the students.

Classes are held from 7:30 to 8:45, after which the Principal, the Rev. Miriam E. Collins, conducts a devotional period. Speaking slowly and with excellent diction, she leads the class in reading a portion of St. Luke's Gospel, English and German copies of which have been given to each student. English hymns, prayers and patriotic songs are also learned during this period, and the passage of Scripture to be read in unison the following week assigned for homework.

Evidence that the church's influence is being felt through the school is seen in the fact that the New Canadian students are gradually becoming integrated and attending Sunday services.

One of the things that most impresses a visitor to the Danforth school is the happy atmosphere of the place. Most of the students, particularly those of advanced years, can tell some pretty tragic tales from their past life in war-ravaged Europe. But there is always a cheery "goot eefning" greeting, and everyone seems happy to be back at school learning a new language in a new land.

The 1956 influx of newcomers from Europe started in mid-April, and before the end of that month, 23 ships carrying immigrants had docked at St. Lawrence River ports. They will be coming in at the rate of two a day during the summer, each ship carrying between 500 and 800 immigrants. A good proportion of them do not speak English. Last year, 45,000 new Canadians enrolled in citizenship classes.

Over 1,200,000 newcomers have settled in Canada in the last ten years. Census figures show that the majority of them have been Protestant. In fact, Protestants have dominated the immigration picture for a hundred years.

In the 1951 Census, 39,457 immigrants who had entered Canada since 1941 and had, of course, not been members of the non-existent United Church abroad, listed themselves as members of The United Church of Canada. Watson Kirkconnell, president of Acadia University, in the 1955 annual report of the Board of Evangelism and Social Service, said that two explanations of this were possible: either (a) these were former Methodists and Congregationalists who found no such denomination here and joined the church that had replaced them, or (b) the public relations of the United Church at ports of entry and in communities across Canada have been warm and phenomenally effective.

All of which adds some significance to the words of Mrs. W. N. Yielding, secretary of the Danforth teaching centre for New Canadians. In reporting to the congregation on the project she said: "All of us have crossed paths with some of these newcomers, most of whom have been cruelly hurt by tragedy in their lives. When we feel sorry for ourselves, it is good for us to think of the unhappy and in many cases horrible experiences that they have had. Our districts are teeming with these people who are heroically carrying on, trying to make a good, new life out of their blighted ones. Because of their past which is full of suspicion, it is necessary and imperative that we help them become Christian Canadians." ●

Deep thought and slight bewilderment is reflected in the faces of students Mrs. Perso, Elizabeth Katzsch and Guenter Teichert as they ponder a language problem.

Observer Photos

Teacher Isobel Tomlinson gives some blackboard instruction to Mrs. Emmi Voigt and her teen-age daughter, Ingrid.

IND

Hugh Irwin photos

Irrigation of arid land, higher food production, great welfare projects—all are included in India's second Five-Year Plan

The Church, too, has a plan — far-reaching Church Union scheme is materializing, and India is being evangelized from the bottom up

While plans are being made for a new India, the old ways of life still remain. (Top) Two women pound grain to grind it into meal, outside their thatched dwelling. (Below) A Bhil woman, working outdoors in the hot sun, prepares roti—a type of bread—over a fire of sticks.

'LANS HER FUTURE

By FLOYD HONEY*

TWENTY million acres of arid land will be brought under irrigation in India within the next five years. Production of food grains will be up by ten million tons. Steel mills and other heavy industries will be set up. Railway traffic will increase by 50 per cent. India's 550,000 villages will all be reached with some form of government extension service.

These are only a few of the ambitious targets in India's second Five-Year Plan. The government is launching an all-out attack on the problems of poverty, illiteracy and unemployment.

The Church is making plans, too. The National Christian Council has its own ten-year economic programme. The major Churches of North India are working on a union scheme which is even more far-reaching than the now-famous Church union in South India.

Mission organizations are turning over the controls to leaders of the Indian Church. But at the lower levels the Church in India is beset by serious problems.

India is being evangelized from the bottom up. Many high-caste Hindus have been influenced by Christianity, but few have embraced it. Response to the Gospel has come mainly from the most depressed groups in Hindu society—the people who live on the fringes of Hindu villages, work at the most menial jobs, and whose very shadow is considered defiling to a caste Hindu.

Large-scale acceptance of the Gospel by these people has been one of the key features in the growth of the Church in India. It has also shaped the peculiar complex of problems which confront the Church so urgently today.

While top-level Church leadership is coming forward in an encouraging way, the real question that must be answered is this: What can be done to bring weak, struggling village Christian communities into vital Christian faith and witness?

Like the problems of the country as a whole, the problems of the Church in India must be solved in the village if they are to be solved at all.

It is not safe to generalize about the Church in India. Christianity is strongest in the south. One section of South India (Travoncore-Cochin) is almost one-third Christian, the country as a whole only a little over two per cent. In Northern and Central India, with which this article is mainly concerned, the percentage is even lower.

The town of Mhow in Central India lies on the main highway between Bombay and Delhi. Before 1947 it was an important British military centre. Now its sprawling barracks have been taken over by the Indian army.

Here the Rev. Kenneth Yohan-Masih, Stated Clerk of the General Assembly, co-ordinates the operations of the United Church of Northern India. When you visit him in his office, he will take you to the wall and show you with modest pride how this far-flung Church extends over most of the map of North and Central India.

Actually, you will be fortunate if you find him in his office. Much of his time he

The Rev. Kenneth Yohan-Masih, Stated Clerk of the General Assembly, is busy co-ordinating operations of the United Church of Northern India.

spends on India's dusty railroads between Bombay and Calcutta and points north, attempting to bring some sense of cohesion to the Church's widely-scattered branches.

A Broader Union Coming

This is no easy task. The Churches which went into the union were founded by no less than eleven different mission boards. Yet it is simple compared with what is yet to come.

The Churches which formed the United Church of Northern India were mostly of Presbyterian and Congregational background. Now a broader union is being negotiated. Like the Church of South India, it is to include Churches of Anglican, Congregational, Methodist and Presbyterian background. Unlike its southern counterpart, it may also include the Baptists.

In the city of Indore, 13 miles north of Mhow, the Rev. Daniel Patlia is Principal of Union Theological College. In his spare time he doubles as Executive Secretary of the Malwa Church Council ("Presbytery" to us) of the United Church of Northern India. This is the branch of the Church which looks to The United Church of Canada as its parent body.

The Malwa Church Council has a baptized community of about 24,000, of whom something like 4,500 are communicant members. The work is organized around a dozen main centres, with village congregations scattered over a wide area surrounding these main centres.

Every year Mr. Patlia takes time out to visit the whole field and report back on the state of the Church. He finds much to encourage him; also plenty of problems.

The Bhils Respond

A new Church has just been organized in a Bhil community south and west of Dhar. The Bhils are one of a group of aboriginal tribes who live in the jungle and hill regions of India. They are outside the fold of Hinduism. Like the Untouchables within Hinduism, they are despised by high-caste Hindus. The heaviest response to the Gospel in our area has come from this group which is largely concentrated in the districts of Banswara and Ratlam.

Five years ago three people in this particular community were baptized. They began witnessing among their friends and relatives, and five more asked for baptism. Some of these new converts went to a school for lay Christian leaders at Ratlam and came back even more enthusiastic. Today there is a baptized community of 300 people there, and many more are waiting to be baptized.

Thirteen years ago a young man of eighteen named Maliyo made his way to the mission in Banswara from the Bhil village of Bhameri. After going to school for some years and serving for a time in the army, he ended up driving the mission car for the evangelistic team when it went touring in the villages.

Soon after he began this work, he became a Christian himself and married a Christian girl against the strong opposition of his family. There were no other Christians in his village.

Five years ago Maliyo asked the team to visit his own village. They did, and found the people eager to learn to read. Maliyo's wife stayed on for two-and-a-half

(Over)

Mr. Honey is the Associate Secretary of the Board of Overseas Missions, and recently returned from India. Formerly, he served as a missionary in China.

months and taught 34 people to read. The team went back again the next year. In the third year 28 people were baptized. Now a new congregation has been organized with a baptized community of 69 people.

Unfortunately the picture is not always so encouraging. Throughout much of the area the Church is in a static condition. Some districts actually report a decline in Church membership.

In a certain area there were 1,100 Christians in 1930. Today there are only 400. This is mainly the result of the withdrawal of workers and the closing of schools during the depression years.

Large numbers of village Christians are so poorly instructed in the faith that they scarcely know what it is to be a Christian. In practice they have never really broken with Hinduism. Many of them still carry on Hindu rites, pray to Hindu deities, and marry their daughters to Hindus with Hindu ceremonies.

Poverty and Illiteracy

The problem is aggravated by the conditions in which these people live. Their poverty is indescribable. The literacy rate among them has been estimated at not more than one or two per cent. Chronic malnutrition saps their physical energy. Their Hindu heritage has left them with a deep fatalism which resists any kind of change.

The pervasive influence of Hinduism is always near them. Hinduism is riding the crest of nationalist sentiment in India today. It has its own missionaries in the villages seeking to win back the apostates. And Hinduism touches the life of the Christians in very practical ways.

The government has a very forward-looking programme to help the untouchable groups. It offers them free land, free education for their children, free money to dig a well. In theory there is no discrimination on the grounds of religion. In practice there often is at the local level. If a man becomes a Christian, he is told he is not eligible for these benefits, since he does not belong to the "scheduled castes."

This kind of economic pressure is something to which Christains are especially vulnerable, living as most of them do on the bare edge of subsistence. The wonder is that more of them do not revert completely to Hinduism.

The situation calls for concentrated, intensive teaching to bring about the effective conversion of nominal Christians and establish them soundly in the faith.

Every year between November and March (when weather conditions are suitable) the missionaries and their Indian colleagues go out camping in the villages and undertake this kind of teaching. But they are only able to remain about ten days in any one locality. For the rest of the year the village Christians depend on local leadership, and this is not adequate to meet the need.

The answer to this is not a large influx of new evangelistic missionaries. This is not because new missionaries can't get into the country. They can. It is because the job should be undertaken mainly by the Indian Church itself.

Militant Hinduism is against religious conversions of any kind, and especially the propagation of Christianity by foreign missionaries. Nationalist-minded Indians in general feel that the Church should not depend too much on foreigners to do its work. Indian Christians are anxious to avoid the stigma that Christianity is a "foreign" religion.

Only Outstanding Missionaries

Last summer a newspaper story reported on the India government's new policy regarding missionaries. New missionaries are to be admitted only if they possess outstanding qualifications and if there is no Indian capable of doing the work.

It is true that the government intends to restrict the number of new missionaries entering the country — though there are more missionaries in India now than before Independence. But missionaries from Commonwealth countries are not subject to these restrictions. Commonwealth missionaries must now go through a special procedure to enter India, but we have been assured that there is no intention to restrict their entry.

There will still be a place for missionaries from Canada. We shall send them only as requested by the Indian Church itself. The fact remains that the burden of Christian witness in India must fall increasingly on Indian shoulders.

Indian leaders are rapidly taking over the work at the higher levels. More and more Indian pastors are being appointed as "District Superintendents"—an administrative post which in earlier days was usually held by missionaries. For some years Indians have been serving where missionaries were not available. Last year for the first time a young evangelistic missionary was appointed to serve *under* an Indian District Superintendent.

The Rev. Earl Leard was Director of Youth Work in the Malwa Church Council during his first term in India. When he came home on furlough last year, this post was taken over by the Rev. Isaac Khimla, a young pastor who had just returned to India after a year of study in Canada.

Several promising young ministers are coming forward, some of them with full B.D. training. Some have studied in Canada, others have been trained entirely in India's own theological colleges.

This year the Indian Church will be taking over from the Mission the direction of the whole work—educational and medical as well as evangelistic. Hitherto it has only had charge of the Church and evangelistic work.

What of the villages? Present leadership is not beginning to cope with the need. Training more pastors is not the whole answer. The need is too desperate. Professional leadership must be augmented on a vast scale by voluntary lay leadership.

Need More Local Support

There is another reason why this is so. The pastors' salaries are paid mostly with funds from abroad. Spiritually this is not good. It means that the Church is something superimposed on the village Christian community. It hasn't sufficient roots in the community itself. Village Christians don't really feel it is *their* church.

It will be many years before the Church can support even its present staff. The more you add to the professional staff, the more you complicate this problem. The answer lies in more voluntary part-time leadership.

Christian congregations in the main urban centres should be encouraged to take more responsibility for the village work. More people should be brought in from the villages themselves for intensive training.

One young missionary decided to call the village Christian leaders to the mission station for a period of training. When he went to look for them, he couldn't find any! He had to begin from scratch.

He brought a few promising young Christians in, housed them in the mission hostel, and began giving them a course that combined intensive Bible study with vocational training. He hopes to send them back to their villages with a means of livelihood and a vital understanding of the faith.

What can we do?

We can help in the programme of training leaders. A six-weeks' course for lay leaders is held each year at Ratlam. Shorter courses are held from time to time at other centres. This type of programme might well be stepped up.

We can help in education. A literate Church will be a Bible-reading Church. Literacy is also the key to progress in every direction. Twenty-eight literacy centres are operating in the Malwa Church Council area under the Rev. George Prasad. He hopes to open more.

More Christian boys and girls need to come up through our school system, some to go out into professional life and others to come back into leadership positions in the Church. More scholarship funds can make this possible.

We can help improve the level of health. Village Christians have an average haemoglobin of less than 50. Our medical staff is launching a more vigorous programme of

(*Continued on page* 26)

God hath seen the labour of his hands. —Gen. 31: 42

A TRIBUTE TO A FARMER

By WILLIAM R. LAKE

WILLIAM LAKE was a large-handed man. His hands were large and strong because of the way he used hem all of his eighty-five years; from the ays when as child and youth he served is turn in the cattle-yards, barns and elds of his hill-land farm in North Devon o the days when, at the last, he planted is garden, sawed up the firewood, kindled he fires and helped in the kitchen at home.

William Lake believed that his hands ere given him of God to be used, used n ways useful for blessing both to farm nd its stock and to man. It was God who nade his hands grow large. He needed large ands for the life he led. Hands with vhich to fodder fifty cattle at the break f day. Hands which kindly caressed the ough but yielding teats of the cows which ie milked morn and night off and on all is life. Hands which thus became backed vith massive forearms of tendon and houlders of muscle and strength.

And how he used those hands! How hrough the years as the cream separator ang after milking he loved to take the foaming buckets of milk to the hungry calves bawling for feed! Then, as a bunting calf sucked and bit at each hand he would crouch on his knees, glorying in the young life coming on, God's living creatures who'd graze and grow strong in the meadows in spring. "Red Rubies" of Devon who'd lick God's luscious grass with joyful appetite and paddle the gurgling streams in the summer shade. God's lovely creatures committed to his care in this mystery called life.

Come, see him catching the sheep with those hands. Every February a hundred pregnant eyes to be fed and cared for in the winter grazing lands. Turnips to be carted and a daily feed of grain with a morsel or two of hay. Dawn visiting and late night rounds of the lambing flock. That stricken creature bleating alone by the distant hedge. Timid and fearfully running away, till the soothing quiet voice brings confidence and large tender hands of experience deliver parent from suffering and new life to the cold but bracing winds of day. See those hands manhandling the flock at shearing time, when, with parents and lambs full-penned, the weary flock takes turn on their back to the noise of fast-moving shears. How quietly those hands grasp a leg of the great tough old ram, whip him over and take off his coat while the old fellow sits, grinds his teeth and puffs into William Lake's ear. For fifty years those hands have shorn the sheep and still they do a day's shearing as well as ever they did.

Those hands could master any cattle on the farm; driving them into the railed-in yard and seizing every one in turn by the nose and one horn to hold for the drenching or warbling or tending a foot. Those hands could hold and drench a big shire horse, holding the head high with a twisted noose around the nose while medicine was poured down his throat. They also could master and break in a colt. Those hands could guide the plough in expert ways, although one seldom saw them do it now. They could also wield the scythe. Nearly every year a few acres of grain still had to be cut with the scythe because of bad weather and storm. No wonder those hands were tough; but what a joy of harvest was there when the long stint was done. They were hands that through the years had helped to make the hay. Thick swathes of grass which when they were cut would tend to lie for weeks mouldering into dung unless they were turned and shaken, gathered in a pook till the heaps were ready for the wagons and the great hay-mow. Those hands had laboured before the days of horse machines, swathe-turners, tedders, rakes and things, and they still took delight in the honest sweat of hand-made hay. Those hands; they gloried in a way of life. A life which joyed in hay-making while the cuckoo called and the

(*Continued on page 26*)

Rev. W. R. Lake, minister at Kincardine, Ont., wrote this at the time of his father's death, in Devon, England.

Cut from *One Gardener to Another*

New Books

THE MAKING OF THE SERMON

By Robert J. McCracken, Riverside Church, New York; formerly of McMaster University. "Here is a downright practical book. Of the countless books on sermonizing few are as genuinely helpful as this one." —Verner Trygve Jordahl. $2.00.

THE MAN WHO FORGOT

By Clarence E. Macartney. Biographical sermons on Biblical characters. These sermons are vivid pictures. In addition, each one deals with a common problem: ingratitude, impatience, lack of sympathy, jealousy, etc. $2.00.

MEET THESE MEN

By Clovis G. Chappell. A master preacher here deals with today's problems, basing each message on a personality in the Bible. There are fourteen sermons, packed with illustrative incidents. $2.00.

MANY THINGS IN PARABLES

By Ronald S. Wallace. This British book reflects many new and vital insights into the Gospel which have come from recent theological discussion and research. Valuable for Bible Class leader as well as preacher. $3.50.

PATHS OF SHINING LIGHT

By Vera Idol. These nineteen devotional chapters are meditations on God's works of creation. Some of them were used for morning devotions at High Point College, North Carolina, where the author is Professor of English. $2.50.

VOCABULARY OF FAITH

By Hampton Adams, Park Avenue Christian Church, New York. A book written with the express purpose of helping people to acquire a better working knowledge of the language of religious faith. $2.50.

THE UNITED CHURCH PUBLISHING HOUSE

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What's This You Say . . .

1 + 3 = 6?

THE Lambeth, Ont., Men's Club was in its infancy when Dr. James A. Guest, a dentist in nearby London, returned from a week-end visit to Lake Rosseau, in Ontario's beautiful Muskoka country. It was still a youngster when he drove the five miles from London to quiet, little Lambeth to tell the club members about his experiences during that week-end at the second annual Elgin House Laymen's Conference.

"Jim got up and said he wished to give us a report on a conference which he had attended the previous year," says Edwin R. Kelly, the club's new president. "Now to me, at least, reports of conferences can be very dull, but Jim made this one very interesting. He very ably put across the spirit of Elgin House '54 Conference, and by the close of the meeting, the 'dull' report had turned out to be a real selling job for the Elgin House Conference in June, 1955.

"As a direct result of this talk, five of our members decided to go to Elgin House, although by conference time two were unable to attend."

Curiosity prompted Jim Guest to make the lone journey of almost 250 miles for the big laymen's week-end. "I had heard some fine reports about the first conference in 1953 with Elton Trueblood and I felt that I would like to see for myself just what goes on at such a meeting," he says. "But my reasons for attending the 1955 conference were more personally selfish—the first meeting had done so much for me that I felt a compelling desire to once again share in the wonderful Christian fellowship of Elgin House."

Driving back to Lambeth after the conference, John Harrison, Harvey McKinnon and Edwin Kelly wondered how they could pass on to the other Men's Club members and the congregation some of the inspiration and enthusiasm they "picked up" during their three-day stay at Elgin House. They decided that, besides talking to individual members, they would have a get-together of the men of the church and try out some of the ideas. As a result, a successful one-day conference was held early this year at Alma College, St. Thomas, with 50 men from 15 churches in Westminster and Delaware Townships attending. They followed this up with a missionary night when they opened their club meeting to the 15 neighbouring churches.

The 1955 Elgin House Conference, although attended by only three men of the Lambeth Men's Club, has been an indirect, if not direct, inspiration to the entire club and the men of the district. Its impact is still being felt, with new clubs now being formed in at least two churches. And it all started with one man's week-end excursion.

What difference did Elgin House make to Jim Guest's life as a Christian and as a churchman?

"With 250 men meeting together for two days of worship, discussion, recreation and genuine Christian fellowship, the spirit of Christ did indeed seem very close and very real to all of us," he says. "And this

Dr. Jim Guest at work at the Alma College Conference.

awareness of the presence of Christ in our daily lives, which I believe I had not fully realized before, has enabled me to do and not to do certain things because of my Christian faith. I shall always remember Dr. Nelson telling us to stand up for what we believe to be good and right, according to the standards of Christ, never forgetting that we are not alone in our stand but always Jesus is present to guide, help and sustain us."

Jim met almost 250 church men from many parts of the country at Elgin House in 1954. The previous year, the event attracted only 140. Last year, 270 squeezed in, and 100 more were turned away because there was no accommodation.

During the week-end of June 15-17, about 500 men will participate in two parallel conferences at Elgin House and the Canadian Keswick Conference Centre, with a shuttle boat service carrying speakers back and forth between the two gatherings. And among those 500 men will be found at least six members of the hustling men's club in quiet little Lambeth.

STILL THE BEST SELLER

Record number of Bibles distributed in Canada, in 74 languages – At least part published in 1,092 tongues for world distribution – But there are still 1,500 languages in which the Scriptures have not been printed

LONG recognized as the world's "best seller," the Bible was just that in Canada last year. More Bibles were sold or distributed in this country during 1955 than in any other year in the history of the British and Foreign Bible Society.

It was the same sort of story all over the globe. Circulation in South and Central America included over three million volumes in Spanish and over one million in Portuguese, in addition to many thousands in other European languages and Indian dialects. Publication of the Bible in colloquial Japanese led to an increase of half a million in Japan's distribution over the previous year, so that 1955 had a record total of 1,872,313. Substantial increases were also reported from India, Pakistan, Ceylon and Poland.

Some part of the Bible has now been published in 1,092 languages. But the complete Bible has only been issued in 207 languages, and there are at least 1,500 in which not one word of the Holy Scriptures has been printed. Right now the translations department of the British and Foreign Bible Society is in touch with over 800 translators working in 234 languages. But world distribution of Bibles, Testaments and Scripture portions must be increased by 10 million annually if the 15 million adults who learn to read each year are to be provided with the Scriptures.

Two new translation, Koho and Radee, dialects of South Vietnam, are now being prepared in Toronto, the Koho being printed in the plant of The United Church Publishing House. St. Mark and St. John are now in press, and manuscripts have been received for the other two Gospels and the Acts of the Apostles. The language was reduced to writing by a tribesman, Ha Sol, working with the Rev. Nguyen Van Tam, a Vietnamese missionary to the Kohos.

Koho is the dialect of six tribes, aborigines of the country who inhabit the mountainous and jungle regions of the hinterland around Dalat.

Printers working on these two new translations received some help recently from the Rev. W. J. Bradnock of London, Eng., translations secretary of the British and Foreign Bible Society, who visited the Publishing House plant.

The Koho and Radee translation are by no means Mr. Bradnock's sole interest at present. He is overseeing 110 translations for Africa, 10 for Europe, 61 for Asia, 9 for South America, 30 for Oceania and 7 special projects. Most important are 75 Bibles (25 of them revisions) and the special projects which will assist Christian nationals in Asia and Africa to translate the Bible for their own people.

The Bemba (or Chibemba) Bible will soon come off the press to give an important tribe in the Copper Belt of North Rhodesia the complete Bible in their own language for the first time. This new translation will be widely used by United Church missionaries in Northern Rhodesia. Type is also being set for a revised Ukrainian Bible, and work is well advanced on revisions in Hindi and Spanish.

There were only 38 translations of the Bible when the British and Foreign Bible Society was founded in 1804. Fifty years later it had been printed in 69 languages, and by the time the Society celebrated its centennial the total was up to 99. By the end of 1955, there were no less than 207 translations. The complete New Testament has been issued in an additional 265 languages, and some portion of the Scriptures in another 620.

As Scriptures for overseas must be sold at less than half of cost price, and often distributed free, the British and Foreign Bible Society has annual deficits of $850,000 to $900,000. To help bridge this gap, the Society's Canadian branch sent $360,000 overseas last year, an increase of $30,000 over 1954.

But the work at home is not neglected to meet the overseas needs. Last year, 361,355 Bibles, Testaments and Scripture portions were distributed in Canada, 88,846 of them going out free to service men, new Canadians, school children and many others. It brought the numbers of volumes distributed in Canada by the Bible Society since 1804 up to 20 million. And while a large majority of the Bibles distributed last year were in English, there were editions in 73 other languages, including 10 Indian and Eskimo dialects.

An important new project initiated last year was the presentation of an English Bible to every new Canadian after citizenship ceremonies. Immigrants also receive copies of the Gospels at ports of entry, which have their own language and English in parallel columns.

There are two and a half billion people in the world, belonging to five main cultural groups, says the Rev. A. H. O'Neil, M.A., D.D., general secretary of the British and Foreign Bible Society. "In all of these men and women are seeking for the truth."

Dr. O'Neil and Mr. Bradnock confer with monotype operator John McDowell, in Publishing House plant, regarding Koho translation.

Observer Photo

Rev. J. A. Davidson

Mrs. Jean Shilton

Mrs. G. Carder

Roman Collar

• A Resolutions Fan • No Place For Religion

Ad Lib

By J. A. DAVIDSON

I AM a Resolutions fan. In recent years, due to "exigencies of the service," I haven't had much to do with the drafting of Resolutions or even with voting on them; but I am probably one of our most assiduous readers of Resolutions, and secretaries who have my name on their mailing-lists can be assured that there is no waste in sending me anything that has Resolutions in it.

My study of Resolutions put before various courts of our Church causes me to suspect that some of them have been pre-fabricated in some back-room and then shipped out ready for immediate local assembly. A well-informed friend tells me that this is part of a process known as "determining the mind of the Church." (The equivocal use of that word "determining" worries me a bit.)

But most of our Resolutions have to be fabricated locally, perhaps making use of a few standard parts, by committees in formal session or by sub-committees meeting in dark corridors and furnace rooms or over coffee cups late at night. To help local Resolution-drafters I recently devised a Standard Resolution which I offer, free of all charge, to my brethren who may be called upon to draft Resolutions this year. Now that the Conference season is just about here, and with General Council only a few months away, we should be giving some thought to Resolutions.

This Standard Resolution is not to be confused with the allegedly pre-fabbed models. In itself it is a complete Resolution, already assembled, suitable for almost any kind of committee to present. But it can also be used as a pious preamble to a catalogue of admonitions, proposals and recommendations, with which it makes up a Major Resolution.

Here is the Standard Resolution:

> "Whereas it is evident that we are living in a time of tension and stress, a time of shifting moral and spiritual values, a time when the very foundations of Christian civilization are threatened,
>
> and whereas we are fully cognizant of the multifarious pressures and forces of the secular world and their challenge to the Church,
>
> Be it resolved that:
>
> i. having examined the basis of our concern and the spiritual factors which inform it, the challenge of secularism be faced fearlessly and without compromise; and
>
> ii. we commend to our people, ministers and laity together, that they solemnly re-dedicate themselves to wholeheartedly and earnestly, and without reservations motivated by expediency and timidity, serve the cause the relevance of which becomes ever clearer as the pattern of challenge emerges."

Discerning readers will note that this Standard Resolution has several marks of authenticity, such as a thoroughly split infinitive, a splendid dangling participle, and the irrelevant use of the word "relevance." It is sufficiently noble-sounding that only a soulless clod could vote against it, and it is very "safe," according as it does with Dean Inge's dictum, "The essence of Resolution English is that each word shall convey the least meaning that it can carry."

Carry on, chaps.

Prudence in the Parsonage

By JEAN SHILTON

IT IS almost too improbable to believe, but a company vice-president made the statement before a regional meeting of the Junior Chamber of Commerce in Toronto. He said that the quality of the wife of a business executive is so important to his success that some firms actually hire private investigators to report on the wife. Totalitarian countries, of course, have their secret police, and private lives can never be counted on to be really private, but it does give one a jolt to know that some Canadian businesses claim the right to investigate the lives of people whom they do not even employ.

By what standards does the executive wife pass or fail? More correctly, by what standards for his wife, does the executive pass or fail? The model wife, according to the report, has to be so ambitious for her husband "to be something" that she is willing to push him up the ladder. Someone once said that the road to success is full of men who are being pushed along by their wives. It was meant to be funny when it was first said, but apparently it is no longer funny. The model wife must not be "neurotic" — a vague term, sometimes used to slander someone who does not conform to our pattern of thinking and acting. She must be willing to live in any quarter of the globe; she must not ask her husband to baby-sit in the evenings or take the children to the dentist at four thirty in the afternoon.

She and her husband must live according to their income — not "within" their income, but "according to" their income. It is not considered good for his company if a $15,000-a-year man is living like a $10,000-a-year man. They must lead good moral lives. They must associate with nice people and take part in community activities. In these very words did the company vice-president lay down the law of the good executive life.

A formula like that points clearly to the necessity of the executive and his wife joining a church—moral lives, nice people, community activities — but they must never, on pain of losing the next promotion, get religion.

You can see how real religion would affect the life of the executive couple in such a way that the private detectives would have to make an unsatisfactory report. This couple might choose to live on less than their income and give the rest to God. They might prefer to go on living in the same old house in the same old neighbourhood, even after the next raise. They might refuse to cast off their older and poorer friends for newer and richer ones. They might choose to join a Bible study group instead of the country club. Mrs. Executive might be so concerned for the health and spiritual welfare of her husband that she would not push him up the next rung of the ladder.

Briefly, Mr. and Mrs. Executive might give their first loyalty to God instead of to the company. This would, of course, from the point of view of the man who made the speech to the Chamber of Commerce, be a bad thing. Perhaps it is just his point of view which is a bad thing. He must surely have forgotten that God said to His people, "Thou shalt have no other gods before me."

• Small Are Great • What Christianity Isn't

Not All in the News

By GENEVIEVE CARDER

"UNLESS you can do things on a big scale, you don't count for much in the United Church these days!" The remark came from an active church member. And the remark hurt. Has the day come in the life of our church when numbers count for more than individuals, when the largest is necessarily the best?

The glorification of that which is big is most evident in the publicity department. After all, to be newsworthy a church must be unusual in some respect. At this time of renewed interest in religion the thriving churches whose members are drawn from the professional and business classes of the community are adding new members by the hundreds and increasing their budgets accordingly. Such large churches do, indeed, hold positions of leadership and responsibility in their communities. Their progress and activities make good news, worthy of reporting to the general public. But part of what makes it news is the fact that it is not an ordinary occurrence.

The United Church of Canada owes its existence to small congregations filled with vision and purpose. The big churches are relatively few in comparison to the numbers of small congregations in which abounds the vital fellowship that saves us from institutionalism. In industrial sections of our large cities, in small towns, in rural areas, on the frontiers, there are hundreds of little churches. Maintained by loyal Christian families they carry on, sometimes in the face of tremendous odds, their task of witness, education, and redemption. Patiently they work to win the disinterested, carefully they educate and enlist the young, sympathetically they help the fallen and the unfortunate.

The little churches add to their rolls by twos and sixes, instead of scores. But in many cases these new members represent weeks or even years of patient counselling. Our newer Canadians who come from a background of State Church totalitarianism are understandably wary about getting too closely connected with any church in this land of new-found freedom. Their willing acceptance of the rights and responsibilities of church membership is frequently the result of years of friendly counselling and prayerful waiting on the part of their small neighbourhood churches. And when they have been won, they gain experience as active members and officers in the same small congregations. To subject these hesitant newcomers to the pressure of a finance campaign would be to lose some of them for life. Within the steady, unspectacular fellowship of our small churches they are finding church homes.

The statistics that appear in the pages of our *Year Book* are not an entirely reliable indication of the vitality or achievements of a congregation. There is so much that can never be shown in figures! To list a certain number of families under pastoral oversight is to say nothing of the way in which the needs of these families are being met — the crumbling marriages that are saved, the teen-agers who are counselled and directed, the family altars that are established, the new standards of values that are taken home by enthusiastic youngsters. The treasurer's books have no entries to show the help that is given generously and sacrificially when any member of the church family is in unusual need. The number of marriages performed tells nothing of the many new Christian homes that are thus established by young people who grew up within the fellowship of the church, or who have been won into it to save them from the unhappiness of mixed marriages. No figures can measure or interpret Christian fellowship.

After all, is that not the standard of measurement of the value of any church, whether large or small? To be a Spirit-empowered fellowship is to be a great church, whether the roll numbers nineteen or nineteen hundred.

What Christianity Isn't

By ROMAN COLLAR

THE famed congregation in the City Temple, London, did, we read, an odd thing, a somewhat inexplicable thing. It is alleged to have petitioned the well-known writer, Dorothy L. Sayers, for a letter to be addressed to them. She replied with an epistle with a punch. Our authority? THE UNITED CHURCH OBSERVER, some time in 1955.

She opens with, "Why don't you take the trouble to find out what Christianity is and what it isn't?" Bang! And that to Dr. Leslie Weatherhead's people! I'm sure that she meant no reflection on the minister's power as a thinker and expositor of the Gospel. The pungent letter adds, "Why do you want a letter from me telling you about God? You will never bother to check up on it . . ."

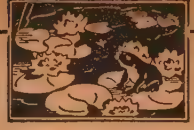
It may be that the City Temple folk are not isolated in that respect. How many of our people are really interested in finding out whether the parson is really declaring the mind of God? "Go away," she finally, and exasperatedly wrote. "Go away, and do some work, and let me get on with mine." That was a potent finger slap.

"Why don't you take the trouble . . ." That sort of language is provocative. "What Christianity isn't . . ." appeals momentarily to me.

Much as I dislike Communism, I don't think that Christianity is anti-Communism, or anti-Alcoholism, anti-Fundamentalism, anti-Modernism, anti-Romanism, anti-Atom-Bombism, or anti-Gambling, Smoking, and all the rest. A Christian may give expression to all these "antis" and even add more, but Christianity, I believe, is a life "hid with Christ in God." No, I'm not thinking of mysticism, but of a life inspired by Christ, a clean, beautiful, holy experience of Christ living in you. Remember Paul's testimony—"I live, yet not I, but Christ liveth in me. . ."

That's it! The "pure" religion which James defines is not a series of doctrines, not even devout ritualistic performances, not a single "anti", but unspotted *life* and service. I've never forgotten what Dr. H. H. Farmer wrote in *The Servant of the Word* about ways of working on the emotions such as by "ritual vestments, the vast grandeur of Gothic Cathedrals, the cunning artifices of modern lighting. And the preacher if he have certain gifts, a hypnotic eye, a magnetic presence, a solemn unction, can take his place in the scheme." "But," adds Dr. Farmer, "any

(*Continued on page 28*)



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Family Living Is Shared Living

By S. R. LAYCOCK*

IN SPITE of the growing importance of formal educational agencies like the school, the family remains the most important of the educational forces in the child's life. His parents remain his most important teachers.

In doing its job, today's family faces new problems. Children seldom have the chance now to absorb their parents' attitudes to life, and their beliefs and habits through working alongside their parents as was the case in pioneer days. In addition the multiplicity of clubs, extra-curricular activities and commercial recreational facilities often means that there is very little family recreation as such. Unfortunately, too, family worship in the home and at church is not as common as it once was. In many homes the autocratic discipline of the old-time family has been replaced by a swing to the opposite extreme of haphazard and inconsistent discipline where everybody does what seems right in his own eyes.

Today's family needs to take stock and realize that good family living is *shared* living. One of the things we have learned recently is the great possibilities for growth and development which lie in group life. The modern family needs to realize how co-operative group living can enrich the lives of both parents and children.

1. *The family shares in love.* Modern psychology is most sure of itself when it insists on the importance of love and affection in family living. To develop wholesomely a child needs to feel secure in the love of his parents. The welcome mat should be out for the baby when he arrives and, in the first few months, love and patience in feeding, bathing and toiletting the child will lay the foundations for his feeling comfortable about himself —a prime requisite for mental health.

Children need, too, to learn, in the family, to appreciate one another's good points. There will be less bickering if a child is praised by other members of the family for whatever abilities he has, whether these be to learn school work, to work with his hands, to excel in sports or handicrafts or to make friends.

Father and mother need to feel secure with one another if their marriage is to be an experience that enriches their lives and develops their personality.

2. *The family shares in worship.* All members of the family need to feel secure in the love of their heavenly Father and in a sense of fellowship with God's children everywhere. This can best be promoted by some form of group worship in the family. Saying their evening prayers and attending Sunday school, while important, are not enough. Family worship creates family understanding and builds, in a unique way, attitudes and beliefs in the goodness of God and of love towards His children. The methods of conducting family worship may differ from those of pioneer days. The evening meal is likely to be the family meal of the day, and family worship may be a fitting conclusion to it. Furthermore, the practice in the patriarchal family of father's exclusive direction of family worship needs to give way to participation in the conduct of worship by all members of the family. Then, too, there must be occasions when the family, *as a family,* worships together in church.

3. *The family shares in responsibilities.* In the old-time family the children's help with work on the farm, in the family store or in household tasks was needed. As a result everybody shared in family tasks whether the parents realized the educational values of these or not. In today's family parents must give thought to the importance of children's sharing in whatever family responsibilities there are. This should start when the youngster is between three and seven years of age. He should learn early that a family is a place where *everybody*—father, mother and children—does what he or she can to make family life comfortable and happy. Sharing family chores is important. This may mean emptying ash-trays for the three-year-old, dusting and helping set the table for the four-year-old, running errands for the five-year-old and helping with washing dishes and making beds for the school-age children. Children should *not* be paid for family chores. Rather these are a labour of love. Certainly, it is vicious to teach children that they should never do anything even for those they love without asking, "What is in it for me?"

4. *The family shares in recreation.* It is important that plans should be made for the family to have some fun together as a group. This may mean anything from

Dr. Laycock is Past National President, the Canadian Home and School and Parent-Teacher Federation.

The champion Emmanuel College hockey team, Toronto, Ontario. Front row, left to right, J. Burn, J. Kirkwood (Captain), D. Welsh, B. Burrows, B. Cunningham. Centre, Principal Matheson, M. Graham, D. Anderson, B. Cooke, L. Creighton, R. Crossley, Principal-Elect Cousland. Back row, G. Morrison (Coach), R. Chapple, E. File, F. Lacey, J. Oben, P. Newman, A. Lavis (Manager).

one night a week when the family regularly has some games together to family picnics, a family trip or going to a show together. Indeed, the advent of television into the home should mean some family televiewing since this is one of the most important ways of developing discrimination between the good and the bad.

5. *The family shares in community service.* The day when the father made the family contribution to the church and to community organizations without consulting either wife or children should pass. Indeed the day should also pass when father and mother engage in welfare work without the family knowing anything about it or having some interest or even some small share in it. All forms of community service — both monetary and personal — should be talked over in the family group and be an expression of it, even if carried out specifically by one member of the group.

6. *The family shares in decisions.* In connection with all the above forms of family-sharing, some kind (whether formal or informal) of family council is important. Where the family decides, as a family, the allocation of family chores, the making of the rules for the use of television, the nature of the family recreation and the family vacation, the spending of the family budget, and the kind of the family's community service, these can be vital lessons in human living. After all a child learns what he lives. He learns co-operation by co-operating, he learns unselfishness by being unselfish, he learns self-control and self-direction by practising these; he learns to worship by worshipping.

Parenthood today is the last stand of the amateur. Parents need training and help in the understanding of children's needs, their characteristics of growth at each stage of development, and of how children can best grow, as Jesus did, in wisdom and stature and in favour with God and man. The church and other community agencies should give them help and training in doing their job well and in making family living a real matter of shared living. ●

Hockey

Emmanuel College Hockey Team won the Division II Hockey Championship recently, defeating the Pharmacy team, and carrying off the Jennings Cup for the first time to the great delight of the enthusiastic Emmanuel and United Church Training School students and the staff who were spectators. Throughout the hockey season they never lost a game, giving evidence of most effective team work. Emmanuel has a very active Athletic Association and students participate in soccer, basketball and hockey with varying degrees of success.

Gaetz Memorial Church, Red Deer, Alta., is coming along, we gather from a newspaper clipping recently sent to us. The roof is covered and the outside walls up, and with better weather it will not be long before this new church built to replace the one destroyed by fire will be ready for dedication.

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Basketball

The United Church Athletic League of Winnipeg, sponsored by A.O.T.S., were recently crowned Basketball Champions for the season. *Riverview* took the juvenile title, and won the Grant Shield. *Harrow* won in the midget division, and *Norwood* were winners in the bantam division, finishing with a smashing victory.

A swimming meet was held April 13th and a track and field meet is scheduled for May 26th. Baseball opened when the weather permitted. All boys to be eligible must maintain a two-thirds attendance at Sunday School or other youth activities. Total membership in all sports in the current season will be close to 1,000 boys.

People

Rev. J. Robert Watt, Mitchell, Ont., preached at an anniversary service at Second Baptist Church, Detroit, Michigan, recently, where Dr. A. A. Banks, Jr., a prominent Negro minister is the pastor. He was theme speaker at the London Conference in 1954 and took anniversary services at Mitchell. Mr. and Mrs. Watt were house guests of Dr. and Mrs. Banks during their two-day stay in Detroit and greatly enjoyed the experience of meeting with this congregation of about 700.

Miss Margaret Farr, one of the first women elders of Olde Davenport Church, Toronto, Rev. Allan H. Ferry, minister, was presented with the new Medal of Merit on Easter Sunday for exceptional service in the interest of the Church of Christ. She has served in various offices in the congregation for over fifty years. The medal is the first to be issued by the congregation and was specially struck for the occasion.

Grace Church, Lloydminster, Sask., Rev. R. R. Smith, minister, recently honoured two faithful servants, Mr. and Mrs. W. H. Elkington. Mrs. Elkington has completed fifty years as a member of the choir, and Mr. Elkington forty-nine. In addition, Mr. Elkington is an active elder on the Session. The thanks and good wishes of the congregation was expressed by Mrs. Lillian Graham, who presented them with a record-player.

Dr. Georgia Harkness, Professor of Applied Theology, Pacific School of Religion, and well-known author, is to spend a term of service as Professor of Christianity at the International Christian University in Japan during her sabbatical leave. Her term will run from September to December, 1956, and April to July, 1957, and she expects to spend the winter months either in Formosa or the Philippines.

TO BROADCAST

Rev. R. B. Cunningham, St. Andrew's-Wesley Church, Vancouver, B.C., will broadcast over the Dominion network of the C.B.C., May 27, 4.30 - 5.00 p.m., E.D.T.

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Dr. William McClure is shown on his hundredth birthday with his son, Dr. Robert McClure, home on furlough from India. The Chinese tapestry in the background was a gift to Dr. Wm. McClure on a former occasion from students of Cheeloo University.

Globe photo

Dr. William McClure Marks 100th Birthday

IT WAS nearing midnight on April 8th. "Why is your light on so late?" Dr. William McClure was asked. "I'm not going over 'the hump' in the dark!" was his reply. The next day, April 9th, he reached the century mark, his one hundredth birthday.

Dr. McClure was graduated in Arts and Medicine from McGill University, served for three years as Superintendent of the General Hospital in Montreal, and then went to China where he made a wonderful contribution over a period of fifty years from 1888 to 1938. McGill University conferred upon Dr. McClure the honorary degree of LL.D. in 1936.

The Hwaiching Hospital in Honan owes much to his leadership, and the five or six hundred medical students who came under his influence in Shantung (Cheeloo) University, Tsinan, where he was a member of the Medical Faculty for twenty years, still sing his praises.

Dr. and Mrs. Robert B. McClure held open house on the occasion of the father's hundredth birthday. Many friends called to convey their best wishes.

The Board of Overseas Missions presented a "Book of Letters" to Dr. William McClure. Messages were received from Her Majesty, the Queen, the Governor-General of Canada, the Prime Minister at Ottawa, McGill University, Montreal General Hospital, and from numerous friends and colleagues in Canada and beyond the seas. Chinese characters were prominent in the letters from colleagues of former years.

The presentation was made by Dr. A. B. B. Moore, Chairman of the Board of Overseas Missions, in the presence of Board secretaries and relatives.

Dr. McClure has made a distinguished contribution in the field of medical services in Canada and China.

Centenarian Honoured

By W. E. AITKEN

On March 24th the Rev. George W. Whitman of Halifax, N.S., celebrated the 100th anniversary of his birth. He lives with his son, Karl, at 43 Tower Road.

Mr. Whitman was born on March 24, 1856, at Cook's Cove, Guysboro County, N.S. He spent almost his entire ministry in the Maritime Provinces and served fourteen charges.

He has borne his years well and at one hundred is hale and hearty. His faculties are almost unimpaired, and he was able to entertain the committee of Presbytery that visited him with stories out of the past that made the room ring with laughter.

His birthday was highlighted with a message from the Queen. Other messages of congratulation came from the Prime Minister, the Rt. Hon. Louis St. Laurent; Hon. Alistair Fraser; officials of State and Church, and friends. He talked to his daughter and son-in-law in California.

The Presbytery presented him with a copy of *The Lure of the Sea*, by W. R. Macaskill. It is a bound volume of pictures of ships and the sea. He knew ships and he had sailed the seas and he loved both.

As far as the writer knows Mr. Whitman is the oldest living minister of The United Church of Canada, and perhaps in Canada. He was ordained in 1885 and retired in 1926.

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Book Reviews

Conducted by M. MACDONALD

"Olive Trees in Storm"

By Morris A. Lazaron. (American Friends of the Middle East Inc., New York). Cloth $2.75. Paper $1.25.

Reviewed by A. A. Scott

This is the record of a journey taken by a Protestant, a Roman Catholic and a Jew for purposes of observation and study to Israel and the Middle East, and it is written by the Jewish member of the party. In it he gives his own personal observations and opinions, and makes no attempt to speak for the other members of the party. An ordained Jewish Rabbi, he belongs to the Reform or Progressive section of Judaism, and is not a supporter of the Zionist Movement. He is however, an intensely patriotic Jew who loves the national traditions of his people, but at the same time is cosmopolitan and international in outlook. Besides visiting Israel, the party also spent some time in Egypt, Syria, Iraq, Lebanon and Cyprus. The writer recognizes that Israel is the storm-centre of the Middle East, and, while not entirely pessimistic in his outlook, he unquestionably feels that the problems created by the attitudes of the Israelis and Arabs to each other are, and are likely to continue to be, exceedingly difficult of solution. Zionism as an ideal is one thing, but as the principle guiding and informing the acts of an existing State is quite another. "Israel declares itself to be a democracy, and certainly in some ways is the most democratic of the Middle Eastern nations. But that democracy applies only to Jews, not to the Arab minority."

The author suggests, and he has plenty of authorities to back up his suggestion, that Israel is not really a viable State. It has no stable basic economy, and until it becomes a self-supporting economic unit, there is little chance of its being able to survive as a nation. There is in Israel, and also in the Arab States "a hard core of moderates to whom appeal has never been made." These moderates on both sides have been brushed aside in the angry sweep of events. But in them is the one great hope for peace." If Israel would adopt a policy of understanding with regard to the great horde of Arab refugees, and if the Arabs would adopt a more conciliatory attitude to Israel, there might be hope of a solution. But unless there are concessions on both sides, the outlook is dark.

The Key to Ephesians

By Edgar J. Goodspeed. (Chicago: The University of Chicago Press. Toronto: University of Toronto Press.) $2.50.

Reviewed by George Johnston

Dr. Goodspeed, a veteran New Testament scholar, here puts into the hands of the Greekless a tool with which they may test his famous theory that Ephesians is a cento of the surviving nine letters of Paul (excluding, of course, the Pastorals and Hebrews), together with a few lines from Luke, Acts and the Greek Old Testament. After a brief introduction in which he summarizes arguments to be found in his *The Meaning of Ephesians* and his *Introduction to the New Testament*, he prints the American Standard Version (1901) text of Ephesians alongside the text of Colossians and the parallels in other Paulines. It can be seen at a glance that the resemblances are indeed remarkable and demand an explanation. Goodspeed's solution is that someone set out to collect the letters of Paul and then deliberately composed Ephesians, modelling it on Colossians which he knew by heart and using phrases from all the other letters he had found. Ephesians then became a general Introduction to the published collection. He ventures even further and conjectures that Onesimus, the former slave of Philemon, was this collector. For we know an Onesimus as bishop of Ephesus, in the time of Ignatius of Syrian Antioch who was martyred early in the second century.

The rejection of Paul's authorship of Ephesians has been accepted by a fairly large number of American scholars, but very few British; on the continent of Europe both Colossians and Ephesians have been rejected by many. The originality of Goodspeed was to exhibit in greater fulness the use of the other nine Paulines and to propose an author and date for the Pauline collection. Recently the authenticity of Colossians and Ephesians has been ably defended by Ernest Percy; but in England the Methodist Leslie Mitton was awarded a London doctorate for a thesis much along the lines of Goodspeed. In the commentary on Ephesians in the *Interpreter's Bible* F. W. Beare of Trinity College, Toronto, accepts a modified form of the Goodspeed hypothesis. For myself, I have examined the theory in detail and published a critical acceptance of it in *The Doctrine of the Church in the New Testament* (Cambridge: 1943). Authorship by Onesimus remains merely a conjecture. But I have no doubt whatever that the writer of Ephesians has in fact made use of those nine authentic letters of

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Paul that happen to have survived! This little Key will help interested readers to test this for themselves.

It makes a real difference to our understanding of the "letter" to the "Ephesians" to date it about A.D. 80 and to ascribe it to a disciple of St. Paul; and for that I recommend a study of Dr. Beare's commentary.

Galloway Heather

By John McCulloch. (Toronto: Copp, Clark.) $1.50.

The Troubled Heart

By Jean Z. Owen. (Kitchener: The Muhlenberg Press.) $3.75.

The Story of L. M. Montgomery

By Hilda M. Ridley. (Toronto: Ryerson Press.) $3.50.

Reviewed by L. H. Hall

Readers are catapulted from incident to incident in *Galloway Heather*, a story full of action and suspense which, however, gives an artificial impression. The characters do not live. The tale, too, is marred by too much moralizing.

The Troubled Heart is a story of moods —grey ones, dull ones, bright ones, blatant, flippant and defiant moods, and of the people who became a prey to them. Action centres around St. Matthew's Church, and it varies in tempo, rising to a crescendo of emotional conflict in some places. It is an interesting little book and makes good, clean, entertaining reading.

The little biography of L. M. Montgomery told in a chatty manner cannot fail to win popularity among admirers of the creator of "Anne of Green Gables." It portrays the well-loved author during her early life with the attendant emotions, adventures and inspirations, takes her through girlhood to maturity and to her life's culmination. The book contains a number of photographs which add to its attractiveness.

Westerly Wild

By Vera Lysenko. (Toronto: The Ryerson Press.) $3.75.

Reviewed by C. E. Silcox

In a recent television show, "Person-to-Person," Ed Murrell asked George Gallup which of his various tests of public opinion had interested him most. Mr. Gallup replied that it was a research to discover who were the happiest people. The investigators found that the happiest people were those who were deeply religious, and that their happiness increased with the depth and sincerity of their religion. They also discovered that those who lived near or in sight of the mountains were happier than those who lived on the plains, while in a sampling made in France, the unhappiest people were the communists.

Whatever validity there may be in all this, they may offer some explanations for the fact that nearly all the characters in this novel, with some few notable exceptions, are extremely unhappy people. It is a story of the nineteen thirties in a drought-smitten area of southern Saskatchewan. Of course, the long drought itself had not only parched and blown away the soil, but to a degree dessicated their very souls. But they had not given up all hope that next year things would be better, and most of them had refused to pack up and head for the Peace River district while the going was good. Into their midst came a new teacher from Winnipeg with high ideals of education, ready to sacrifice herself if she might bring colour and hope into their frustrated lives so torn by mutual suspicion and hard-bitten dislikes. In the end, she is herself caught in a strange and almost incredible net and must leave the community to shift for herself. But she does leave many who miss her.

There are some excellent character sketches, a good deal of fine writing, many vivid descriptive passages and not a little insight into the pathology of frustration. There is also a masterly use of the principle of suspense. But there are few lovable characters and an almost complete ignoring of the place of religion either to minister to those in need or to fortify the soul. Had there not been a casual reference to someone playing an organ in "a" church, one would doubt if, in this community of many ethnic origins, any church was doing anything. As so often in life, there seem to be no solutions for the problems posed. A story, absorbing if unpleasant, and, in the dénouement, next to unbelievable, but a worthwhile record of the dreadful days of the drought in southern Saskatchewan.

The Tower of Babel
Discovering Buried Worlds
The Flood and Noah's Ark

By Andre Parrot.

A special edition of these books from the Philosophical Library, Inc., was reviewed recently. However, they may be procured in a cheaper S.C.M. edition from The Ryerson Press, Toronto, at $1.75 each.

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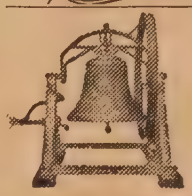

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Q. Is it in keeping with Christian practice to patronize a business whose proprietor is out of sympathy with the church, instead of taking it to fellow church members in the same community?

A. The thesis that we should buy from someone because he is a fellow church member is dangerous. We go where we get the best value and service.

Q. I was recently elected an elder to replace a man who was ill. We have a five-year term. Shall I be an elder now for five years or just until the completion of his term?

A. We suspect the latter. Check with your minister or clerk of session.

Q. Is it permissible to have godparents in the United Church?

A. Yes.

Q. Could a layman be Moderator of the United Church?

A. Yes.

Q. Our Church has three times as many wedding as funerals. Is this typical?

A. No. In 1954 United Church ministers officiated at 29,506 weddings and 28,255 funerals.

Q. Are United Church ministers permitted to officiate at cremation services?

A. Yes. Certainly.

Q. Our Official Board only meets once a year. Is this common policy in United Churches?

A. We hope not. It should meet every three months.

Q. Who should arrange the order of service for a funeral?

A. The minister.

Q. Is it wrong for us to tell the minister how we would like the wedding ceremony conducted for our daughter?

A. Don't tell him, ever. Ask him.

Q. We want to invite a former minister back to assist in a wedding. Is it all right to go ahead and ask him?

A. You should speak to your minister, and he should extend the invitation, too.

Q. Who is responsible for keeping baptismal and membership rolls and records of funerals and weddings in the local church?

A. The Session. But it often falls on the minister.

Q. Why do Protestant churches object to crucifixes in their churches, but have crosses?

A. Christ is no longer on the cross. He is risen.

Q. Should Holy Communion be administered by radio?

A. This is to us a very difficult question. We do not like the idea, for we cannot see how all of the great elements of the Communion can be retained in such a way. We wish that shut-ins to whom this has been a great help could arrange to have a minister visit them for the Sacrament. We are afraid that in some cases folk are seeking an easy substitute for the real service. On the other hand we dare not suggest a limit to the powers of the Holy Spirit. We have heard of families in remote areas of the north and west finding real help from such a service.

Q. The Scriptures say that if we repent of our sins and ask forgiveness they are forgotten. Does this mean that we shall not be punished for them?

A. Essentially yes. Although there are sins which leave their marks upon us as long as we live.

Q. Why are young children christened when they know nothing about it?

A. In this way they are received into the family and household of God and engaged to be the Lord's. The parents make promises on their behalf. The congregation vows to help bring them up in the fear and admonition of the Lord. They become in a sense little members of the church. God promises to receive them and bestow His grace upon them. And when they grow up they enter into full communion when they are confirmed in the vows once made on their behalf.

They are baptized because we believe that the Grace of God comes in response to the faith of the Church and the parents as well as to that of the individual.

Churches

In the Mountains

At Kemano, B.C., the little industrial community surrounded by rugged coastal mountains, where the power for the vast aluminum plant at Kitimat is generated, a new congregation was established on Easter Sunday. Fourteen members were received into the fellowship of Kemano United Church by Rev. J. J. Towers of the Central Mainland Marine Mission. Four were received on profession of faith; the others by transfer. More are waiting the next visit of *The Thomas Crosby* to be received into fellowship.

The little church is used by three congregations, and members of all were present for the communion service at Easter. Services have been conducted by the minister of *The Thomas Crosby IV* and interest grew to the extent that a board was elected to put forward plans for the establishment of a new congregation. The visits of *The Crosby* are infrequent so Rev. R. Connal, Kitimat, took services at Kemano whenever possible. This summer a student minister will be there.

St. Paul's Church, Oak Ridges - Lake Wilcox charge, was started in 1954 by Rev. Victor Wood, Temperanceville, was constituted in mid-summer 1955, and less than 18 months later the new sanctuary was dedicated by Rev. J. C. Torrance, while President of Toronto Conference, Rev. James M. Finlay preached the sermon. Those assisting were Rev. John Morris and Mr. Bernard Warren, theological student who served as student supply last summer. Mr. Les. Davenport, Toronto Home Mission Council, dedicated the gifts. Presbytery having recognized this new charge, the congregation is planning to buy a manse and get a full-time minister.

Strathmore Church, Dorval, Que., Rev. P. J. Lambert, minister, was opened for worship, April 1, 1956, with three morning services. The official dedication was conducted by the Chairman of the Montreal Presbytery, Rev. F. A. C. Doxsee, while the President of the Montreal and Ottawa Conference, Rev. T. D. F. Everett, preached at the special service on April 30th.

Bridge St. Church, Belleville, Ont. Rev. Harry M. Davis, minister, dedicated a new Casavant Frères organ recently installed at a cost of approximately $40,000. A capacity congregation heard the story of the purchase before the dedication by the minister, after which the people sang the Doxology with enthusiasm to the accompaniment of the new organ played by Mr. S. Alex Gordon, organist for the past seventeen years. The Hallelujah Chorus by the choir and a ladies chorus, preceded the minister's sermon, appropriate to the occasion.

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(REV. DR. LESLIE RUMBLE, Roman Catholic radio broadcaster in his volume Radio Replies.)

(*The Christian Irishman,* April, 1956)

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TRIBUTE

(*Continued from page* 13)

pigeons cooed, while rooks caw-cawed in the tops of the trees and the meadowlarks sang in the sky. Hands which delighted to flurry the hay over the children who played hide-and-seek in the pooks. Hands which lovingly carried the little ones home as they tired from their play.

They were the hands of an honest man who knew himself to be a child of God and sought to live that way. Who never did an injury to any man except he set it right again. Who never was seen in anger by his sons. Who as the morning broke lifted those gnarled strong hands of his in prayer for strength for the day, and when the weekly day of praise came round, whose hands as often as not were found turning the leaves of a pulpit Bible in some little Bethel of the countryside around. Hands seeking to lead other hands in the ways of the Lord whom he loved, ways of freedom and service, contentment and peace. Hands of one who lived to serve, both God and his neighbour as well.

Today those hands are being laid to rest at last. God's promise of long life to his faithful ones has been fulfilled to him. Full eighty-five years and more is a very good time to have lived. Even better is it that up to a month before his death he was given still to serve in different ways and could still take his seat as the Senior Alderman of the County of Devon, a work he had done fifty years. But now it was his time to enter on the higher life. Not only were his energies now spent. For years past now men have not been seeing the majesty of the simple dedicated godly life he knew. For years the people round have ceased to understand the reason why they should go to church. For years as they amassed more wealth they have become busier, forgetting to ask themselves, "What am I living for?" And so one is tempted to ask, "Was William Lake unique? And are men wiser now?"

CHRISTIANITY

(*Continued from page* 17)

piece of music, or ritual designed to stir people's feelings and not to express, and by expression deepen the apprehension of God, is dangerous and should be suspect."

So, if we are to get at what pure religion is, what Christianity is, we have to go back behind forms, behind *credos*, back to the life Jesus lived. "Hang a mirror," says Maud Hill Beaton, "across the room from a window that faces the sea or trees and you will repeat the sea and the trees. Hang it opposite a brick wall, and you will have another brick wall." Likewise, if we walk daily facing our Lord, we shall reflect all the loveliness of His divine life. Yet the illustration fails somewhat, for we are more than reflectors; we are sharers and witnesses of that life. The early Christians impressed greatly because they out-*lived* their contemporaries.

"What Christianity isn't" — the lady says we won't take the trouble to find out. Well, anyway, it isn't captious, squalling religious isolationism; it isn't half of the Christian world not on speaking terms with the other half; it isn't a cross upon a steeple, upon a Communion Table, upon a gown, around a neck, so much as the cross in the heart. Or, as Dr. G. Stanley Russell put in a Palm Sunday article: "After all, Christianity is not what we think, but the 'mind that was in Christ Jesus'." If any man have not the spirit of Christ, he is none of His." "If you want Christ to mean much to others," says someone, "show that He means much to you."

But the redoubtable Dorothy says that we won't bother to check up!

She has something there!

INDIA PLANS

(*Continued from page* 12)

rural medicine and public health. This programme will need support for many years to come.

We can help improve the general standard of living. There is plenty of room for the Church to work in this field alongside the government's programme. Particularly is this true among the Christian community itself. A rise in the standard of living will be indispensable to the growth of a healthy, self-supporting Church.

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We now have two agricultural missionaries in Central India. Another is an expert in rural co-operatives. We are beginning to attack the problem of poverty from several different directions. The whole field of technical assistance will receive growing emphasis in the next few years.

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This is not merely a pious ending. It is fundamental to everything else. The basic need of the Church in India, as everywhere, is spiritual renewal. The winds of God must blow with fresh power through village and town and city.

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World-Wide Religious News

IRELAND. While the erection of a Presbyterian Church in Southern Ireland is considered by the Moderator "a doubtful venture," Presbyterians in Eire are convinced there is a place for them in the Republic of Ireland and have laid the foundation stone of the first Presbyterian Church to be built in half a century. The church is at Malahide, County Dublin, seaside resort.

SCOTLAND. For the first time in the history of church extension contributions have reached six figures (£108,490). The Director, Very Rev. J. Pitt Watson, asked churches to forego reconstruction schemes for five years and give money towards the erection of new churches in housing areas such as Castlemilk, Glasgow, where the only church premises at present are a bothy (hut).

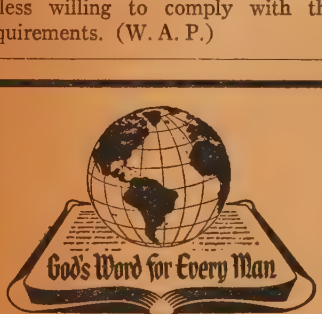
BRITAIN. A United National Church in England was proposed at the diamond jubilee meeting of the Free Church Federal Council in Liverpool, by its new Moderator, Rev. Kenneth Parry, a Congregationalist. This would include the Church of England, he said, and he denied claims made that the Free Churches had weakened in their conviction that the Church should be free of State control. "On the contrary," he said, "we never were more convinced that State control of religion is bad for religion and bad for the State."

MILAN. A new Government decree signed by the Italian President last summer and implemented in the fall declared that religious instruction in the schools is to be "the foundation and ultimate purpose of our entire educational effort." An increasing number of Italians is questioning the constitutionality of this approach, fearing the public schools may be eventually transformed into confessional schools and teachers who are not practising Roman Catholics or who do not have any religious affiliation would be forced out unless willing to comply with the new requirements. (W. A. P.)

BANGKOK. An International Asian Theological faculty was recommended by the 150 Protestant leaders from seventeen countries attending the Southeast Asian Theological Education Conference sponsored by the World Council of Churches. Such a faculty, they stated, would assure a creative theological approach to Asian social and political problems and resurgent ethnic religions. Sites suggested included the Japan International Christian University near Tokyo, Japan, in which The United Church of Canada has staff, and Bangalore, India.

AUSTRALIA. More than 70 per cent. of all State assembles, presbyteries and local sessions of the Presbyterian Church of Australia have approved resumption of Union negotiations with Methodists and Congregationalists. Polling of constituent groups on resuming negotiations was voted by the triennial meeting of the Presbyterian General Assembly in September, 1954, the voting to be completed by December, 1955.

NETHERLANDS. Miss van Asch van Wyck, well-known churchwoman, reported to *The Reformed and Presbyterian World* on the action of the Reformed Church in the Netherlands on the proposal to open all orders (ambten) — pastor, elder and deacon — to women. In 1954 a General Synod decision placed the proposal before the Church. The votes were 1,191 against and 1,013 in favour. The final decision was to be made in the autumn in an enlarged Synod after full debate. Discussion was on a high level, the majority of speakers favouring the proposal. However it was clear that the final vote would be against, for while it was actually favoured in principle, the consensus was the Church was not yet ready for the vote. It was finally decided not to accept the proposal at present, and a commission is to be set up to carry out a year's educational campaign in order that so great a change may take place with the least possible discord and strife.



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Appointments

New appointments have recently been made by the Boards of the United Church in Annual Session.

Board of Information and Stewardship

Rev. C. M. Stewart, B.A., B.D., Vancouver, B.C., as Associate Secretary.

Rev. J. Keith Woollard, B.A., Vancouver as Director of Radio and Television, the appointment to become effective July 1st. He will work with Dr. K. J. Beaton for a short period.

Board of Home Missions

Rev. George A. MacMillan, D.D., Fort Francis, Ont., to succeed Rev. C. H. Best, D.D., as Superintendent of Home Missions for Manitoba.

Rev. J. I. MacKay, D.D., to become co-superintendent with Rev. J. C. Torrance of the Toronto Home Mission Council. This is necessary as Mr. Torrance's work has increased so much because of Church Extension in the Toronto Metropolitan area. The appointment will take effect July 1st. Dr. MacKay's successor has not yet been appointed.

Board of Colleges and Secondary Schools

Rev. W. Morrison Kelly, M.A., B.D., S.T.M., has been appointed to the Old St. Andrew's Chair of Public Worship in Emmanuel College, Toronto, effective July 1st, 1956.

Rev. Stanley B. Frost, M.Th., Ph.D. has been appointed Birks Professor of Old Testament in the Faculty of Divinity, McGill University, and to the Faculty of United Theological College, Montreal, Que. He is a Methodist from England.

The Board confirmed the appointment of Rev. Kenneth Cousland, M.A., D.D., as Principal of Emmanuel College, Toronto, effective July 1st.

Board of Christian Education

The following were installed as Field Secretaries:

Rev. R. J. Love, Vancouver, British Columbia Conference.

Rev. J. Lambert, Regina, Saskatchewan Conference.

Rev. Clarence Ferguson, London, Ont. Hamilton and London Conferences.

Miss Ruth Tillman, St. John's, Newfoundland Conference.

Miss Gertrude Patmore, Superintendent of the Sunday School in the Home by Mail and Air, has been appointed Staff Associate at the Prairie Christian Training Centre, Fort Qu'Appelle, Sask.

Observer Photo

Death Notices

REV. E. W. HALPENNY died in Hospital, Hartford, Conn., March 30, 1956. Born near Ottawa, he was educated in Ontario Schools, McGill University, Montreal, and Wesleyan Theological College. He devoted himself to Religious Education work in Quebec, Ontario and Indiana and the International Sunday School Association. In 1936 retiring from executive field work he went into the American Methodist pastorate until 1940. Mr. Halpenny married twice. His first wife, Miss Clementine S. Lucas, died in 1938. His second wife was Mrs. Lucy Stock Chapin of Hartford, Conn., who survives him; also a foster son, Dr. Frank W. Parr, California; a son, Mr. Lawrence Halpenny, and a daughter Helen, Mrs. Francis C. Renfrew, both of Portland, Oregon; and four grandchildren. A brother, Dr. T. A. Halpenny, died in 1944.

REV. WILLIAM R. CLEMENTS died suddenly at his home, 62 Caroline Street, Barrie. Ontario, aged 75 years. Born in Manchester, England, he came to Canada in 1903 and graduated from Victoria College in 1911, serving five charges in the Methodist Church and six in the United Church. He retired in 1950 from Minesing, Ont. He is survived by his wife, with whom he celebrated a Golden Wedding Anniversary in 1951; two sons, James and Arnold, three daughters, Irene, Hilda and Esther; six grandchildren, one great-grandchild.

MR. ROBERT LOVE, father of Rev. R. J. Love, Field Secretary of Christian Education for British Columbia, died in Melita, Manitoba, Feb. 9, 1956. For twenty-six years Mr. Love was Superintendent of the Sunday School, and for many more served as teacher and counsellor. He gave leadership as well in Presbytery and Conference and was a commissioner to General Council. He is also survived by his wife, Florence Brownell, and two daughters, Mrs. Beth Crothers, Clinton, B.C., and Miss Yvonne, Vancouver.

Memorial Plaque

A plaque was recently dedicated in Westminster Church, Winnipeg, in memory of Mr. Herbert Sadler, for many years organist and choirmaster.

Card of Thanks

Mrs. R. McCord, 121 Invergyle Drive, Glasgow, S.W. 2, Scotland, wishes to thank all those who have written her since Rev. R. McCord's death. Due to illness it is not possible for her to acknowledge these individually.

The Growing Art of Good Stewardship

For one who has tried during life to "give unto God the things that are God's" the making of a Will may well be the crowning act of good stewardship. In the year 1955 the United Church received from bequests nearly $300,000. In almost every instance, bequests to their Church are made by those who have faithfully supported the work of the Church during their lives. An increasing number of regular contributors are remembering, when they make their Wills, that a share of an estate should be left to continue Christ's mission.

Grateful acknowledgment is made of the following bequests, notice of which has been received in the period January 1st to March 31st, 1956:

Estate of Rev. Levi Atkinson, Brampton, Ont., $200 for the Missionary and Maintenance Fund.

Estate of Hamilton Adams, Lacadena, Saskatchewan, $250 to The United Church of Canada.

Estate of Mrs. Nellie Blanche Brown, Ottawa, Ont., $1,000 to the Pension Fund and $1,000 to the Missionary and Maintenance Fund.

Estate of Mrs. Margaret Dale, Toronto, Ont., $250 to The United Church of Canada.

Estate of Rev. E. Eustace, Winnipeg, Manitoba, $500 to the Home Mission Board.

Estate of Mr. John Low Gordon, Brandon, Man., $4,000 to the Missionary and Maintenance Fund for assistance to refugees.

Estate of Miss Annie E. Galloway, Toronto, Ontario, a house in Toronto.

Estate of Mr. James Ireland Jamieson, Nokomis, Saskatchewan, $100 for the Missionary and Maintenance Fund.

Estate of Mrs. Rowena Ella Kent, Pleasant Point, Halifax Co., N.S., $167.89 for Home and Overseas Missions and the Pension Fund.

Estate of Miss Sarah Elizabeth Kirkwood, Gananoque, Ontario, $1,000 to Overseas Missions and $1,000 to Home Missions.

Estate of Mrs. Ida Jane McBride, Williamsburg, Ontario, $1,000 to be expended in the India Mission and $1,000 to be expended in the Africa Mission.

Estate of Helen A. McGirr, Ottawa, Ontario, $500 for Home Missions.

Estate of Mrs. Mary May H. McQuarrie, Helena, Montana, U.S.A., $2,000 for the Pension Fund.

Estate of Mrs. Margaret B. Palmer, Hamilton, Ontario, all the residue for Home and Overseas Missions and the Pension Fund.

Estate of Mr. William Palmer, Toronto, $200 to The United Church of Canada.

Estate of Mr. Omerod Tattersall, Ingersoll, Ont., $500 for the United Church Training School building fund.

Estate of Mr. Alexander Truesdale, Winnipeg, Manitoba, $500 to The United Church of Canada for Vacation Bible Schools.

Estate of Mrs. Jean K. Worthen, Victoria, British Columbia, $3,000 for the Kenney Memorial Cottage Hospital, Angola, Africa.

V. T. MOONEY,
Treasurer.

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Bulletin Board

The Earle Grey Shakespeare Festival will again put on a programme of three plays in the Trinity College grounds, Toronto, this summer. "A Midsummer Night's Dream" will run for two weeks beginning July 9th, with "Hamlet" following for two weeks, and "The Winter's Tale" as the final presentation. Three Elizabethan concerts will be given on Sunday evenings during that time. These are free to playgoers.

An All Expense European Study Tour on "The Church and Social Welfare" is being carried out July 7th - August 17th by the National Lutheran Council, Division of Welfare, in co-operation with the Association for World Travel Exchange, New York. The tour has been arranged because of the need for deeper insight in the area of church social welfare and covers Britain, the Scandinavian countries and Western Europe, and includes the International Conference of Social Work. If you are interested write Division of Welfare, National Lutheran Council, 50 Madison Ave., New York, 10, N. Y.

Alberta School of Religion, affiliated with the Fellowship of Reconciliation, will meet in West Calgary United Church, August 20 - 29, 1956. Speakers include Dr. John N. Sayre, Mrs. Mildred Fahrni, Mr. Earl Willmott. For information write Registrar, Miss Jessie Johnson, 913-3rd Ave., N.W., Calgary, Alta.

Children's Film Library Day, Saturday, May 26th, is sponsored by Toronto Children's Film Library. A special effort is to be made then to have programmes for children's matinees that are approved by the committee. Listings are found in daily papers.

PERSONAL SERVICE DEPARTMENT

(*See also page 31*)

ORGANS AND CHIMES FOR SALE

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FURNISHED bed-sitting room—kitchen privileges —middle-aged lady, non-smoker—Oakwood-St. Clair. LEnnox 5-3612.

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SUMMER PULPIT SUPPLY AVAILABLE

REV. ALBERT E. MILLEN, B.Th., Drumbo Ontario, will be available for Summer Supply for July and August, with use of manse. Will welcome letters giving information.

MINISTER and/or organist available after June 30th for supply. Rev. and Mrs. A. E. Baker Apt. 604, 274 Sackville St., Toronto 2, Ont.

SUMMER PULPIT SUPPLY WANTED

FOR August: morning service only. Use of Manse offered in exchange for preaching. Write Rev. Mr. Rutherford, Highland Road United Church, Kitchener, Ont.

SUPPLY AVAILABLE

WILL supply pulpit last four Sundays of July. Prefer Northern Ontario, Lake regions. Bruce Young, 50 Plymouth Ave. N., Rochester, N.Y.

URGENTLY WANTED

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THERE are hundreds of Refugees who wish to come to Canada. A church or an individual may sponsor any such Refugees. Please note that the sponsor has to be responsible for a job and a place of residence for one year for such sponsored. Available in about six months. For particulars 'phone or write — ALEX MACLAREN, B.S.A., Director of Settlement, The Canadian Council of Churches, 3 Willcocks St., Toronto 5, Ontario. WA. 2-2183.

Are You Going Abroad?

If you are the following list of churches conducting services in English may be of interest:

American Protestant Services (Non-Episcopalian)

PARIS: The American Church, 65 Quai d'Orsay.

BERLIN: The American Church, Onkel Tom Strasse, West Sector.

BONN: Stimson Memorial Chapel, Plittersdorf near Bad Godesberg and Bonn.

ATHENS: The American Community Church, 66 Sina Street.

Church of Scotland Services (Canadian visitors welcome)

AMSTERDAM: Amsterdam Church Beginjhof—10.30 a.m.

BRUSSELS: St. Andrews Church, 181, Chaussée de Vleurgat—11 a.m.

GENEVA: Chapelle de St. Léger, 20, rue St. Léger—10.30 a.m. (July to September, 10 a.m.)

GENOA: Anglican Church, via Goito, Piazza Marsala, second Sunday each month, October-June —11 a.m.

LAUSANNE: Scots Kirk, avenue de Rumine—10.30 a.m.

LISBON: Church of Scotland, Rua da Arriaga 13—11 a.m.

PARIS: The Scots Kirk, British Embassy Cinema, 59 avenue Hoche—10.30 a.m.

ROME: St. Andrew's Church, 7 Via Venti Settembre—11 a.m.

ROTTERDAM: Schiedamse Vest 121—11 a.m.

Many Episcopalian (American) and Anglican (British) services are held in the above and other European cities.

Any European visitor is advised to check this information and especially times of services with the hotel where he is staying. If hotels do not have accurate information on hand they can get it locally.

Publishing House Notes

Annual Conferences

Mr. Gordon H. Bray, Manager of the Retail Book Department, will visit the four Western Conferences this month and will take personal charge of the Book Displays at each Conference. Special book orders will be given careful consideration; subscriptions to the S.C.M. Book Club may be renewed and new members enrolled.

The Editor of THE UNITED CHURCH OBSERVER, Rev. A. C. Forrest, hopes to visit the following Conferences—Hamilton, Bay of Quinte, Montreal and Ottawa, Maritime, Newfoundland.

C. A. Dickinson
The Book Steward.

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MAY 15 to August 15, near University and main street-car lines. New building. Write—United Church Training School, 77 Charles Street West, Toronto 5.

RENT free house in Caledon village for reliable couple or woman to care and board elderly lady. Garden. Write Mrs. D. Pattullo, Caledon, or phone 226, ring 2, Caledon, Ont.

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ACTIVE retired minister desires assistant's position or Mission Church in London or vicinity. Phone Ilderton 18-44.

ASSISTANT MINISTERS WANTED

SUBURBAN Toronto Church requires Assistant Minister for visitation and Christian Education work. Send replies to Box 1239, THE UNITED CHURCH OBSERVER.

ASSISTANT minister wanted for First-St. Andrew's United Church, London, Ont. Major responsibility to be in Christian Education. Write Rev. Angus J. MacQueen, 356 Queen's Avenue, London, Ontario.

APARTMENT FOR RENT

BACHELOR Apartment for July, August, September—Toronto, central. Lady only. Apply Box 1236, THE UNITED CHURCH OBSERVER.

BOOK WANTED

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FEMALE HELP WANTED

DEAN of Girls and Supervisor of Residence required by Mount Royal College, Calgary. Person with High School Teaching Certificate preferred. Duties to commence September 1st, 1956. Please apply in writing to The Registrar, Mount Royal College, Calgary, Alta.

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LODGE for congenial elderly women in good health. Overlooking Georgian Bay. First-class accommodation. Rates $15.00 and $20.00 weekly. Hopewell Lodge, Stayner, Ontario.

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LOCH SLOY Rest Home, Winona, Ontario, needs additional help. Offers good home and remuneration to man or woman who likes elderly people. Toronto—WAlnut 2-2713, OXford 9-3153, or Winona 87.

COMPANION-HOUSEKEEPER for elderly woman during summer months at Muskoka cottage. Box 1238, THE UNITED CHURCH OBSERVER.

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WOULD you like to spend your vacation in the country? Ten-minute drive to church, lake or shopping centre; comfortable rooms and board supplied at reasonable rates. Write for information to Mrs. Russell Dew, R. R. 2, Forest, Ont., or phone 612 r 1111 Forest.

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ORGANISTS AND CHOIR LEADERS WANTED

CHOIR LEADER or Organist-leader for Third Avenue United Church, Saskatoon. Duties to commence in fall or sooner. Three-manual Casavant. Choir of 40 to 45. Two Sunday services and one mid-week practice. Opportunities available for voice and instrumental instruction. Applicants state qualifications, experience and salary expected, to Music Committee, Third Avenue United Church, Saskatoon.

ORGANIST and Choir Leader required for St. Paul's - Trinity United Church, Nelson, B.C., beginning September 1st, 1956. Two-manual Casavant Organ. Opportunities for teachers in city. Apply, stating qualifications, experience and salary expected, to R. S. Nelson, 424 Latimer Street, Nelson, B.C.

ORGANIST AND CHOIR MASTER WANTED

ORGANIST-CHOIRMASTER required for Knox United Church, Saskatoon, Sask. Three-manual Casavant Organ; excellent opportunity for other musical activities. Reply with particulars, stating salary desired and when available, to H. E. Carrier, Chairman Music Committee, 624 Ninth Ave., Saskatoon, Sask.

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The Emerson Pastoral Charge of Emerson, Manitoba, in the Winnipeg Presbytery, having a four-point charge with three preaching appointments, will be vacant at the end of June, 1956. Interested ministers please write Mr. T. C. Scobie, Box 67, Emerson, Manitoba.

Golden Field Pastoral Charge, Kamloops-Okanagan Presbytery, vacant June 30th. Interested ministers please communicate with Mr. D. A. Gilmour, Recording Steward, Golden, B.C.

St. Paul's Pastoral Charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ont.

Romney - Glenwood four-point Pastoral Charge, Kent Presbytery, vacant July 1st. Interested ministers please write Harvey Wharram, R. R. 1, Wheatley, Ontario.

The pulpit of Trinity United Church, Huntsville, Ont., will be vacant June 30th due to retirement of minister. Interested ministers please write G. F. Hutcheson, Secretary Pastoral Relations Committee, Huntsville, Ontario.

Lyleton Pastoral Charge, Lyleton, Manitoba, will be vacant July 1st. Ministers interested please write L. N. Murray, Lyleton, Man.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

The Gore Bay, three point charge on Manitoulin Island, will be vacant July 1st. Interested ministers write to R. R. Strain, Gore Bay, Ont.

Division Street United Church, Owen Sound, Ont., will be vacant July 1st, 1956. Applications will be received by the Pastoral Relations Committee. Interested ministers please write to Mr. James A. Milne, 459 - 2nd Avenue West, Owen Sound.

Iron Springs, three-point charge, in South Alberta Presbytery, vacant July 1st. Interested ministers please communicate with Mr. J. Lowery, Secretary, Pulpit Committee, Picture Butte, Alta.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

Sault Suburban Pastoral Charge, Algoma Presbytery, three-point charge, now vacant. Interested ministers write Mrs. W. E. Palmer, 123 East St., Sault Ste. Marie, Ontario.

Ebenezer Charge, Guelph Presbytery, requires minister. Interested ministers please write Mrs. Roy Carter, Arkell, Ont.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Burgessville Charge in Oxford Presbytery, a three-point charge, seeks a minister for July 1st. Contact E. Burpee Palmer, Secretary, Pastoral Relations Commitee, Box 35, Burgessville, Ont.

Millbank, three-point charge, requires the services of a minister commencing July 1st. Ministers interested please write L. A. Martin, Box 405, Wellesley, Ont.

Creemore, Ont., three-point charge, Simcoe Presbytery, vacant June 30th, 1956. Apply Morris Mumford, Creemore, Ont.

Goodlands Pastoral Charge, Rock Lake Presbytery, with two services a Sunday, will be vacant on June 30th. Interested ministers please contact Mrs. Godfry Smith, Recording Secretary, Goodlands, Manitoba.

Mallorytown-Escott Pastoral four-point Charge, Kingston Presbytery, vacant June 30, 1956. Interested ministers please write Ernest Kelly, Secretary Pastoral Committee, Mallorytown, Ont.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

Macklin United Church, three-point charge, will be vacant June 30th, 1956. Interested ministers please write H. O. Johnston, Box 123, Macklin, Sask.

Vauxhall, two-point Charge, South Alberta Presbytery, vacant July 1st, 1956. Interested ministers please write E. A. Olafson, Secretary, Pastoral Relations Committee, Vauxhall, Alberta.

Grand Coulee Charge, Regina Presbytery, will be vacant June 30, 1956. Interested ministers please write to Mrs. Morgan Jones, Secretary, Rowath, Sask.

Suburban, three-point Pastoral Charge, North Bay Presbytery, requires the services of an unmarried minister, July 1st, 1956. Interested ministers please communicate with Mrs. A. J. Norman, R. R. 1, North Bay, Ont.

The Port Hood-Mabou Pastoral Charge, having three preaching appointments, will be vacant June 30th, 1956. Interested ministers please write F. W. Hunt, Mabou, N. S.

Knox Church, Drumheller, will be vacant June 30th, 1956. Interested ministers please write P. A. Dickieson, Box 47, Drumheller, Alberta.

Bethel - Sherkston, two-point Pastoral Charge Niagara Presbytery, requires minister July 1st Apply G. M. Carl, R. R. 1, Port Colborne, Ontario

Riceton Pastoral Charge, including Estlin and Gray points, Regina Presbytery, pulpit vacant June 30th, 1956. Interested ministers please communicate with J. A. Burwell, Gray, Sask.

West Hill United Church, Toronto East Presbytery, becomes vacant July 1, 1956. Interested ministers please apply to Mr. Frank Martin Chairman of the Pastoral Relations Committee, 5 Orchard Park Drive, West Hill, Ont.

Melbourne, three-point charge, in the Middlesex Presbytery, vacant June 30, 1956. Interested ministers please communicate with F. Stanley Kilner, Melbourne, Ontario.

Simpson, Sask., Saskatoon Presbytery, requires minister July 1st. Present minister retiring. Write H. Waldie, Secretary, St. John's United Church Simpson, Sask.

Melville - Ballantrae Pastoral Charge, Toronto East Presbytery, will be vacant June 30, 1956 Interested ministers please write Trevor Watson Secretary, Markham R. R. No. 2, Ontario.

Three Hills United Church, three-point charge Drumheller Presbytery, requires minister July 1 1956. Interested ministers write C. L. Edwards Three Hills, Alberta.

Cookstown United Church, Simcoe Presbytery vacant June 30th, 1956. Interested ministers write Hubert Lemon, Cookstown, Ont.

Troy United Church requires minister for three point charge. Interested ministers please write Orville G. Reese, 35 Evelyn St., Brantford, Ont.

Calls

Rev. Arthur I. Waters, Turtleford - Mervin Charge, Sask., to the Plattsville-Washington, Ont. Charge.

Rev. Ernest J. Nix, presently vice-principal of Christian Leadership Training School, Naramata to Westminster Church, Winnipeg, Manitoba, as Assistant Minister.

Marriage

HORSBURGH — WHITE — Rev. Russell D. Horsburgh, minister of Zion United Church, Hamilton, Ontario, was recently united in marriage to Mrs. Mary Ethel White of Hamilton. The marriage took place in Zion Church with Rev. C. A. Perkin of Dundas Street United Church, Woodstock, and Rev. J. W. Oliver of Trinity United Church Hannon, officiating.

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